

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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SIN -- And Its Punishment

God's Justice--Degrees in Hell

By the late Evangelist T. T. Martin
Southern Baptist Evangelist, Died 1939

"All have sinned."—Rom. 3:23.

"Every transgression and disobedience received a just recompense of reward."—Heb. 2:2.

"A just God."—Isa. 45:21.

"It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—Matt. 11:24.

READER, what you and I need to know concerning God's plan with the sinner, the lost, is not what some people think, nor what some teach, nor what some desire; but what God teaches.

God is just. Fasten that in your mind; never lose sight of it. Over and over again is this fact impressed in the Scriptures. Yet lurking in the minds of multitudes is a vague suspicion or dread that God will be unjust in sending some to Hell, and that He will be unjust in the way He will punish.

Many who are thus disturbed lose sight of the fact that God is just; that whatever God does in regard to the lost, one thing is certain.—He will do no injustice. With my loved ones, with your loved ones, with the most obscure, worthless creature, with the most refined, delicate nature, with the most cruel, debased creature that ever lived, God will do no wrong. Many have turned away to infidelity, not on account of the Bible's complete teaching as to future punishment, but because they have taken some one passage of Scripture and warped it or gotten from it a distorted idea of the Bible's teachings as to Hell; or they have taken some preacher's views as to

the Bible's teachings on the subject.

For example, here is a boy fifteen years of age, whose mother died when he was an infant, whose father is a drunkard and gambler and infidel, who has given the boy

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Dr. T. T. Martin

One of the First Prize Winners in \$1,600 "Sermons on Vital Public Issues" Contest



by Evangelist E. J. Daniels

Orlando, Florida

"And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

But the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

Howbeit the hair of his head began to grow again after he was shaven."—Judges 16:19-22.

Samson is listed among the heroes of faith in the eleventh chapter of the epistle to the Hebrews (See Heb. 11:32). He was God's man. Few men in all history have been given more personal assets and talents than Jehovah bestowed upon Samson.

God blessed him with good parents. His father was not intoxicated when Samson was conceived.

Nor did his mother suck cigarettes when he was in the prenatal state. Neither did she shake ashes into his eyes while he was nursing at her breast. His godly parents dedicated him to God before he was ever born. As soon as Samson was old enough he took the Nazarite vow and pledged himself to abstain from certain paralyzing sins. He allowed his hair to grow long as a seal of that vow.

God gave him great wisdom and strength. I find nothing in the Bible to indicate that he had a larger body than other men. Every

blessing he enjoyed was a direct gift from God. His physical strength, political power, and personal popularity were given him because of his piety and purity. Let me pause here so say, es-

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Rev. E. J. Daniels

THE SEAMLESS Robe of Jesus

By Evangelist John R. Rice



"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."—John 19:23, 24.

Many of my readers have doubtless read the popular novel, *The Robe*, by Lloyd C. Douglas. There a fanciful story is told of the young officer who took the seamless robe of Christ. That story was purely fiction, very interesting, and I think it has been helpful to many. However, I think it missed the spiritual meaning of the seamless robe of Jesus Christ for which the soldiers cast lots. But how strange it is that Bible teachers or preachers seem not to have delved more into the spiritual truth God placed for us in these two verses of Scripture! I have never read or heard of a sermon on the subject. Now after days of medi-

tation on the Scriptures, richly blessed of God to my own heart, I want to pass on to you some of these blessed lessons from the Word of God.

All of the Bible is interesting, but the story of the crucifixion is surpassingly so. Every Word of the Bible is given from the mouth of God, and what weight of meaning every line concerning the crucifixion of Jesus has! That has become more and more apparent with many years of worshipful study. So I have no doubt, and you will have none, soon, I think, that God has very great teachings for us in these two short verses about the

garments of the Saviour, particularly the seamless robe which was taken from His body before the crucifixion, and for which the coarse soldiers cast lots.

Consider how many things were done at the crucifixion of Christ by men who did not know they were fulfilling prophecy, did not know that their acts had spiritual meaning. God makes the wrath of men to praise Him, and so He made wicked men who crucified the Saviour to fulfill Scripture and caused them to play parts in a drama, every line of which proclaims rich truths of God.

Note how they crucified Jesus on the day of preparation, "the preparation of the passover" (John 19:14, 31). Little did they think that Jesus, slain at the very hour the passover lambs had been slain each passover season for fifteen hundred years, was Himself the Lamb of God which takes away the

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Demand for Grand Prize Winning Sermon far Exceeds Expectations; Great Demand for the Great Sermons on Vital Public Issues for Which Sword Paid \$1,750, Now Being Published. Hurry Your Introductory Subscriptions, Six Months, 26 Weeks, for \$1 When Five or More are Sent at Once, Offer Closes Midnight, October 12.

By the Editor

This is written September 23. The September 10th issue of THE SWORD OF THE LORD carried the grand prize winning sermon, "The Twentieth Century Issue Facing Twentieth Century Christians," a tremendous sermon on separation from the world, by Evangelist Robert L. Sumner, assistant to Editor John R. Rice. The mail reaction to that sermon exceeded all expectations. One pastor wrote asking that we send the paper to every home in his town, 600 homes, and bill the church. Others wanted hundreds of copies to distribute. Many sent in subscriptions, insisting they begin with that issue. The one thousand extra copies that

we had printed are all gone. My secretary and I have been raising our eyebrows at each other, each astonished at the other for not thinking to order more copies to be printed.

Now the response is beginning to come in on last week's SWORD OF THE LORD with the remarkable Bible-teaching sermon by Dr. Robert J. Wells on "False Prophets—Real or Imaginary," a sermon on modernism.

We have said before, and say again, that we believe this series of sermons now being printed in

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For Young People

MIRACLES of SCIENCE

by the late
Arthur J. Brown M.D.

For a time we discontinued this wonderful series of stories from the book, *MIRACLES OF SCIENCE*. However, the demand has been so great and the reports of blessings so many that we take up the series where we left off. Get young people to read these remarkable stories of the evidences of divine plan in the animal and plant world.



Chapter XXV

The Strange Story of Baby Kangaroo

We turn today to another class of animals known as the Marsupials or pouched animals, all of them, with one exception, inhabitants of Australia and a few adjacent islands. Many of the species show considerable differences from one another in external appearance, and not a few would pass as members of other orders of mammals.

All of them, however, are distinguished by the presence of a pouch or bag in the lower part of the abdomen. The Latin word, *marsupium*, which gives them their name, means a pouch or bag. In this bag are very tiny nipples connected with the milk-producing glands of the mother. For our purpose it will be sufficient to confine our study to an extraordinary member of this group of animals—the kangaroo, perhaps giving a moment's attention to the opossum, the only one not native to Australia.

Kangaroos range in size from animals standing five feet and over, to forms no larger than rats, but all showing a remarkable similarity of build. They are vegetarians exclusively and rely for safety upon speed for which purpose the hind legs are immensely exaggerated. The tail is developed to form a counterpoise when traveling in a semi-erect posture, and also to act as a support when seated. If cornered, a kangaroo can rest on the tail alone and strike out with both hind feet at the same time. The small fore limbs are efficient grasping organs.

The hind legs are about three and a half feet long, ending in strong feet with four toes, each powerfully clawed. The fourth toe is developed into a long solid nail, nearly twelve inches in length, and forming a formidable offensive weapon. The tail measures three feet in length.

The front teeth of the kangaroo are remarkable in that there are from two to six in the upper jaw, but only two in the lower. These have knife-like edges, and, being moveable, serve as a pair of shears for clipping the grass on which the animals feed.

When the animal sits supported

on its hind feet and tail, it is rather more than four feet high, but when standing erect, is almost as tall as a full-grown man. The female is so much smaller that she might be taken for an entirely different species.

The color of the rather woolly fur, is brown, mingled with grey, but the fore-feet and the tip of the tail are black. The eyes are large, round, soft, and beautiful, giving it a gentle expression that compensates for the rather savage appearance of the teeth gleaming white between the cleft lips.

The kangaroo moves awkwardly on all fours when grazing or walking short distances. When alarmed, it travels by a series of hops, each leap measuring about fifteen feet. By this method of progression, utilizing to the full the powerful hind legs, it shows enormous speed, and in full flight can clear bushes or fences nine feet high.

The truly astonishing features of this animal concern the pouch, and the way the young are born, and find the difficult passage to the pouch, where they are reared by the mother. There is only one young kangaroo at a birth, and this comes into existence in a very immature form. When it leaves its mother's urogenital sinus, it is barely an inch long, soft, naked, blind, helpless, and semi-transparent as an earthworm. It is born thirty-nine days after its antenatal life began.

It has been given a strange instinct which causes it, immediately after it is born in the open, to try to find its way into mother's pouch. Accordingly it makes its way on knees and elbows up the legs to the maternal abdomen, fighting its way along a tract of hair, licked smooth by the mother until it finds the pouch. Entering the pouch, it searches blindly in the darkness for one of the two nipples therein. Finding it, this is grasped in the mouth, the test swelling into a bulb filling the infant's mouth cavity. At the same time a circular muscle surrounding the lips of the baby kangaroo contracts in a tight involuntary spasm, which holds it



Kangaroo and baby

firmly attached to this part of the mother.

The reason for this is that it has at this stage no power to suck, and although so close to nourishment, would die if the feeding process were not automatic. The mother is possessed of a real pumping apparatus in the form of a contractile, mammary gland muscle under control of her will. When baby is safely attached to the nipple and ready for its first meal, the milk is pumped directly into the mouth of the waiting baby, which, in Australia, always goes by the name of "Joey."

And now there is another very curious and interesting feature which could not possibly be a chance arrangement. Here is a semi-conscious, immature baby without power to suck, having fluid pumped into its mouth and throat. At once we ask why it does not choke as it undoubtedly would do without the strange device seen in the structure of the windpipe. Without this change death would surely be the lot of this tiny kangaroo. In order to prevent choking, the windpipe, which in other mammals, and in humans, terminates at the same level as the gullet, is elongated and shunted forward into the back opening of the nasal chamber. Thus air gets right down to the lungs, but no milk goes the wrong way.

It is very interesting to find a similar adaptation in a whale-bone whale, in which, as it rushes through the water with mouth wide open, the glottis or windpipe is pushed forward into the back opening of the nasal chamber. At the same time the front nostrils, "blowholes" (anterior nares) are closed by valves, and so no water gets down to the lungs of the whale.

To attribute this phenomenon to Nature or chance is to put an impossible strain on our credulity. Here is design of the most pronounced character.

In this internal cradle the young kangaroo passes its earlier stages of development and does not generally face the open until about six months old. Before this age, of course, it does leave its mother's protecting pouch, never going very far afield, however, as it nibbles the grass. At the first sign of danger it rushes for the perambulator pocket which is always ready to receive it. It leaps head first into this safe haven, and then turns around to peep out on the world.

The opossums are small tree-dwelling mammals feeding principally upon a mixed diet of vegetable food, birds, eggs, insects and the smallest animals available. The Virginia opossum is a native of the southern states, about three feet long, with a twelve-inch tail, and is about the size of a large cat. Its nest is built in some hollow tree, fallen or standing, or under the protection of old projecting roots.

A dozen or more young opossums are born at a time, less than an inch long, each weighing about four grains. At the end of only a week of feeding in the pouch they will weigh as much as thirty grains. When five weeks old, they climb to the mother's back, clinging to her fur with their claws, twisting their tails around mother's conveniently placed and large terminal extremity.

The opossum is cunning, and when captured, immediately simulates death with jaws open, tongue extended, eyes dimmed. Even if kicked and beaten, it will not quiver a muscle or flicker an eyelid, but if the gaze of its torment-

Editor's Notes

We have been having wonderful mail from our readers. Don't forget that it is always best to address the editor's mail to Wheaton, Illinois, where he will get it more promptly and where you will be sure it will be taken care of.

T. T. Martin of the Blue Mountain Evangelists

In this issue you will read the great sermon on "Sin and Its Punishment" by the late T. T. Martin of Blue Mountain, Mississippi. This distinguished man of God was a friend of the editor, though he has been in Heaven several years. He was a solid Bible preacher. He had great revivals. He assembled other evangelists, and under his leadership were called the "Blue Mountain Evangelists." They worked principally in Baptist churches in the South. We know readers will be impressed with the strong Bible truth, the clear logic, the scholarly forcefulness of Dr. Martin's

sermon. Our friend and brother, A. D. Muse, Box 505, Louisville, Kentucky, has republished the book, *Heaven, Hell and Other Sermons*, by T. T. Martin. It was first published by the Sunday School Board of the Southern Baptist Convention. He has also republished *God's Plan With Men*, by Dr. Martin, which was first published by Loizeaux Brothers. These books may be purchased at \$1.50 and \$1.25, respectively, in paper bindings, from the above address. But the world-wide leadership of THE SWORD OF THE LORD would never have the chance to read these sermons were it not for THE SWORD OF THE LORD and its policy of printing great sermons of the past and present.

The Fascinating Story of the Kangaroo

In this issue we are starting again the series of articles from the book, *Miracles of Science*, by the late Dr. Arthur J. Brown. This week's article, so fascinating to young people and children as well as their elders, is about the kangaroo. Of course it teaches everybody that the wonders in nature prove a Creator and call men to worship, love, and trust Him. Be sure and call the attention of young people to this story and discuss it in the family circle. It tells a good many things not generally known about the kangaroo and the marsupials.

If You Pay Bills Promptly and Read Good Books, This Is for You

Please note the ad about the Sword Book Club in this issue of THE SWORD. Thousands of good Christians save money on books and keep informed about the best in Christian literature in a way that would otherwise be impossible. They are members of the Sword Book Club and so get free every month the Sword Book Club News describing the best of new and current books. They get a fine free book when they join the Book Club, they get a book free with every fourth book they buy through the Club. They also get postage free on these books.

This is a service to Christian people which we offer in Jesus' name. We have continually lost money on it, but we still want to continue the tremendous blessings of the Sword Book Club. However, we do not want to waste any time or waste these services on people who do not mean business. If you are a good Christian, if you will pay your bills promptly according to agreement, within seven days, if you will take advantage of your privileges in rejecting any first selection which you do not want, and if you will accept and pay promptly for any book that you allow to come under the regular automatic shipment plan, then the Sword Book Club can save you money and bring tremendous blessings. We are making an investment in preachers and in earnest Christians through the service of the Sword Book Club. We have no time to send bills or try to collect bad debts. We do not want anybody as a member of the Sword Book Club who does not promptly

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Lord spoke of some conditions that would mark the end of the age, prior to His return to earth.

Can you afford to take any chance in regard to your foundation? The greatest storm that has ever devastated the earth will shortly bring world destruction; and even now is brewing. Have you any safe shelter?

There is one sure Refuge—the Lord Jesus Christ. Will you enter today?

(This book is now out of print. We are sorry we cannot fill orders for it.)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Rev. Tom Watson and Family

From Toccoa To Korea

Sword of the Lord Friend, Missionary Tom Watson, With The Evangelical Alliance Mission, Secures Permission for 20,000-Watt Radio Station in Korea, to Get the Gospel to Millions in Korea, China, Japan and Mongolia

Four years ago, Tom Watson was manager and part owner of a radio station in Florida. A year before he had just been converted, though he had been long a church member, an officer in a church, taught an adult Bible class. Someone advised him to attend a Sword of the Lord Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia. So in 1950 he and Mrs. Watson came to a Sword conference at Toccoa. There God stirred their hearts; they laid their lives on the altar for service. From there Tom went out to win his first soul to Christ.

Soon he was challenged to put his radio experience to work for the Lord in Korea. The next summer he and his family, after a short course of special training, were on their way to Japan under The Evangelical Alliance Mission (TEAM).

In Japan he was a marvel to other missionaries in that he learned the Japanese language in weeks, when it takes others several times as long. Soon he was preaching the Gospel there.

When Korea was opened, TEAM sent him there to make a survey, with the idea in mind to expand to that field. There he met Syngman Rhee, president of Korea, and applied for a permit to open a radio station. He used General Claire Chennault's air line service from Japan to Korea and became a friend to the General. Now a plan is pending whereby Tom will be rated an assistant pilot with the Chennault air transportation system, thus entitling him to free transportation from Japan to Korea, which will save much expense.

After one and a half years' of negotiation, a greatly-desired license for the radio station in Korea was approved by President Syngman Rhee—a 20,000-watt long wave radio operated in the Seoul area to beam the Gospel in the Chinese dialects.

Praise filled the heart of Tom Watson and his good wife. But what should they do? Who would come to America and raise the \$100,000 needed to construct it? In May they began praying that the Lord would definitely lead as to whether he should return to America to raise the money for this faith mission work. God answered in a strange way. Six days later the doctor found Mrs. Watson was seriously ill, and advised her to return to America for a major operation.

At first they were troubled by this terrifying report, then God gave them clear assurance that this was a sign. They should return to America; Mrs. Watson should have the needed operation, and Missionary Tom was to raise the money for the radio station.

The family returned to America. God wonderfully intervened in behalf of Mrs. Watson; the operation was successful and she is happy and apparently well. This brilliant young man, who arrested a wonderful business career to lay all on the altar and go to dark Korea to spread the Gospel and to use his talents and radio experience there, is now available for services anywhere in the United States. He will hold revival services, one-night rallies, or other such services as desired by churches.

Sword of the Lord commends

heartily this good and desperately-needed work. Now is the time to spread the Gospel in Korea and beyond the borders of Korea—in Iron Curtain countries. Now is the time to roll back the offensive of communism with the Gospel, to be preached in power where it can be preached in no other way—behind the Iron Curtain in China, where foot missionaries cannot go—by radio.

Missionary Tom Watson and The Evangelical Alliance Mission are thoroughly sound in the great fundamentals of the faith. They deserve the prayers and the support of God's people. Those who desire to send offerings for the Korean radio station may address:

Evangelical Alliance Mission
2839 W. McLean Avenue
Chicago 47, Illinois

Please designate your offering, "Korea Radio," and it will be used for this purpose alone. Any offerings sent to The Sword of the Lord designated for "Korea Radio" will be sent on at once to the mission, and they will send receipt.

Tom is anxious to get back on the field, and get the radio station operating. Pray that God will help him soon to raise the money needed so he can "be on his way" again.

Dr. Bob Jones SAYS:



We told you in a recent release about the wonderful opening we had at Bob Jones University this school year. God has vindicated the uncompromising stand which Bob Jones University took when it was founded twenty-eight years ago and for which it has fought through the years. Remember, all the money you send to Bob Jones University is now divided three ways unless it is especially earmarked. One-third of the amount is set aside to get the Gospel to the ends of the earth; one-third goes into the Student Loan Endowment Fund; and one-third goes into a building reserve. It is not the purpose of Bob Jones University to go into debt even to construct needed buildings. We are going to build as God sends us the money; and God can send us money through you folks who read this. We need buildings. We are

crowded to overflowing. Now, you can invest some money in Bob Jones University and help us spread the Gospel and help young people get training for Christian service. Some of these young people will be missionaries, some preachers, some school teachers, but all of them will be Christian workers; and we are doing our best to train them all to be soul winners. You can also help us make room for more students than we can accommodate now. Please pray for us. Pray everyday for us. Pray earnestly for us, and send some of the money that God has given you to help us with this work. Thank you and God bless you.

BOB JONES FOUNDER
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GREENVILLE, S. C.

(Advertisement)

Dr. McGee Stays With Biola

An Important Correction

THE SWORD OF THE LORD, on the information furnished us, on September 10 stated that three men, including Dr. J. Vernon McGee, had, on demand of the Los Angeles Presbytery of the Presbyterian church, left the Bible Institute where they had been teaching.

We are glad to learn that Dr. McGee is staying with the Institute. It is a matter of sincere rejoicing. And we are glad to publish this correction.

We published the exact wording from an authoritative source, but it is especially good to know that Dr. McGee will continue his important responsibilities and ministry with the Bible Institute and the great Church of the Open Door.

Here follows Dr. McGee's letter: September 21, 1954.

"Dear Dr. Rice:
"In an article in your magazine of Friday, September 10, un-

der an editorial, which is evidently by you, entitled: "Which Way Presbyterians?" you state that I have left the Bible Institute along with Dr. Paul M. Aijian and Dr. Dean Nauman.

"It is true that Dr. Aijian and Dr. Nauman have resigned from the School, but it is also true that I continue on as head of the English Bible Department, and also conduct the Noon Radio Program of the Bible Institute and remain as pastor of the Church of the Open Door.

"This means, of course, that I will finally be barred from the Presbytery.

"For the sake of accuracy, and in order not to misrepresent me, I am sure that you will want to make this correction in your paper.

"Faithfully yours,"

(Signed) J. Vernon McGee

Sam Morris Goes On NBC November 7

The American Radio Network's "iron curtain" against temperance truth has been pierced. For twenty years no national radio network in America and but very few of the big 50,000-watt radio stations would sell choice evening class-A time for a discussion on the liquor situation.

Religious broadcasters on the big stations and networks were muzzled and not allowed by network authorities and powerful radio station managers to expose the relation of liquor to juvenile delinquency, wrecked homes, ruined lives and the debauchery of society. They could weep and cry and beg sinners to repent; they could "preach the gospel" and talk about love, mercy, and goodness; they could sing hymns and pray and tell deathbed stories to their hearts' content but expose the tie-in of liquor to international relations, governmental corruption and political bossism, they had to keep silence on American radios and networks.

"A Conspiracy of Silence"

Dr. Sam Morris of San Antonio, Texas, nationally-known for his "Voice of Temperance" broadcast on the super-powered Mexican boarder radio stations, has sought to buy time on American stations and networks for fifteen years. He placed his appeal before network officials in personal conferences; he appealed to the National Association of Broadcasters; he published books and articles exposing this "conspiracy of silence" on the part of the liquor interests and



Dr. Sam Morris

the networks. He contested station license renewals before the Federal Communications Commission. He sued the CBS network in the courts. His efforts were to no avail.

Congress Unaware

In a public hearing before the

House Interstate and Foreign Commerce Committee on the Langer Bill last May, Mr. Morris exposed this refusal of the American radio station and network managers to sell time to the dry forces to counteract the glamorous pro-drinking appeals over radio and television networks. Members of the Committee gasped in astonishment. They were unaware the situation existed. They were indignant and demanded a correction. They have put the networks on the hot spot. Network authorities immediately assured congressional leaders that the policy would change. Both NBC and CBS are on record in those committee hearings that they will sell Sam Morris a regular weekly broadcast to discuss abstinence and prohibition.

Sam Morris on NBC November 7

November 7th is World Temperance Sunday. The International Sunday School Lesson to be taught in Sunday Schools throughout the nation on Sunday, November 7th, deals with the subject of beverage alcohol. Mr. Morris has personally purchased at regular commercial rates a 30-minute broadcast over the coast-to-coast facilities of NBC. The broadcast will be given over the network at the following time periods in the different zones:

7:00 PM—Eastern Standard Time
6:00 PM—Central Standard Time
5:00 PM—Mountain Standard Time
4:00 PM—Pacific Standard Time

May Lead to Regular Weekly Broadcast

Mr. Morris says he has purchased time only for this one broadcast but that he hopes it will lead to a regular weekly broadcast. The cost of a regular weekly broadcast would be enormous. This broadcast is to be a "feeler" or "experiment" to learn the reaction of the Christian forces of America. If ministers, the WCTU, the temperance organizations, the non-drinking dry people of the nation who believe in prohibition and who have written letters and signed petitions and condemned (rightly so) all of this beer-casting over radio and television will as positively support the presentation of the other side over the networks with their prayers, with their contributions; by announcing it in churches and Sunday Schools, publishing it in their bulletins and religious journals, there is no reason why a regular weekly broadcast over both radio and television should not be arranged nationwide like those of religious broadcasters. Such a weekly broadcast could turn the tide in America and bring back sobriety, sanity, and national prohibition.

We Are Simply Flabbergasted!

(Continued from page 1)

THE SWORD OF THE LORD are the most extraordinary sermons printed in this generation on such themes. We feel it is a most unusual opportunity to send sermons like these, through THE SWORD OF THE LORD, to friends, relatives, neighbors, and others who need them. These sermons on communism, worldliness, Catholicism and cults, science and the Bible, and modernism will do tremendous good. They have already aroused great interest.

Our Special Offer Closes October 12

This is the last time we can urge upon you the privilege of sending in subscriptions at the special introductory rate of six months for \$1 in groups of five or more. We feel this offer must be brought to a close. We are having a flood of subscriptions. Back issues of THE SWORD OF THE LORD with these great sermons are all being used up. Therefore, we have set the October 12th deadline. Please get your subscription lists mailed and postmarked not later than midnight, October 12, to take advantage of this fine introductory offer.

Think of what a privilege it is to send THE SWORD OF THE LORD for six full months, 26 big twelve-page issues, for only \$1! (For Canadian and foreign subscriptions send \$1.25 for six months because of added postage we pay.) Please make as large a list as possible and do a favor to loved ones and friends and do a service to the

cause of Christ by enlisting others and sending subscriptions for them. Thousands of Christians will get acquainted with THE SWORD OF THE LORD during this introductory offer. We beg you to stand by us and stand by the cause of revival and soul winning and the old-time Christian faith, by introducing friends, relatives, ministers, ministerial students, new converts, church officers, or anybody you can, to THE SWORD OF THE LORD while you have this introductory rate of only \$1 for 26 big issues.

\$6,000 Needed in the Ministers and Missionaries Subscription Fund

I have just been going over requests for subscriptions to missionaries and ministers, retired ministers, shut-ins, native workers in foreign countries, etc. I find that we have on hand plans that require \$6,000 to pay for these subscriptions. If we put on the subscription list these many, many people who need THE SWORD OF THE LORD, some of whom cannot pay for it, others who are not acquainted with it but are ministers who ought to have it, we must have \$6,000 more in our Ministers and Missionaries Subscription Fund. I am making a gift of love today to the Ministers and Missionaries Subscription Fund. I hope you will do the same. Some of us ought to give \$100, \$200, \$500 to this fund. Many thousands ought to send \$5 or \$10. Pray about it, and see if

(Continued on page 5)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Sword of the Lord **EVANGELIST OSCAR WELLS** has just conducted a wonderful revival campaign with the Texas Avenue Baptist Church of Longview, Texas. The Rev. J. W. Lasater is the pastor of this fine church.

During the campaign there were exactly sixty conversions. Dr. Wells is not sure just how many definite rededications there were, but believes there were approximately fifty who came forward on a definite invitation to rededicate themselves to Christ.

This is the second time Pastor Lasater has invited Dr. Wells for a revival campaign. This good pastor is a warm friend of the Sword of the Lord. He met Dr. Wells at a Sword conference at Siloam Springs, Arkansas, several years ago.

If you would like to secure the services of Evangelist Wells for a revival campaign, you may write:

Evangelist Bill Rice, Director, Sword Staff of Evangelists, 214 West Wesley Street, Wheaton, Illinois.

Sword of the Lord **EVANGELIST ROBERT L. SUMNER** has just concluded a revival campaign with the Smyrna Baptist Church of Tampa, Florida. The Rev. F. E. Moffitt is pastor. During the revival campaign there were twenty-seven conversions and forty-three rededications. It was a wonderful revival in many respects. There were a good number of husbands and wives saved during the meeting, and also some unsaved husbands of saved wives. One husband who was saved was a former University of Miami football star, and a state weight-lifting champion. He had been singing in Florida night clubs and had received several offers to join big name bands, but before the campaign was over, he was singing for the Lord!

Pastors may secure information about this splendid evangelist by writing to Evangelist Bill Rice, Director, Sword Staff of Evangelists, 214 West Wesley, Wheaton, Illinois.

Sword of the Lord **EVANGELIST ROBERT L. SUMNER** was the speaker recently at Camp O' Suwannee, a Baptist youth camp in Branford, Florida. There were fifteen conversions during Evangelist Sumner's stay at the camp. Decisions were made in cabins, at the camp fire, with the showing of Gospel films, etc. One young man about twenty years of age was converted and went home to find a new job—he had been earning \$150 a week bootlegging! Another young man nineteen years old was saved who is scheduled to go on trial soon for larceny. Every unsaved young person who came to the camp was saved before he went home, and, according to the camp director, Elbert R. Bowers, it was an unusually blessed week.

EVANGELIST MONROE PARKER, 1211 Sherman Street, Decatur, Alabama, conducted a city-wide campaign in Shamokin, Pennsylvania, July 11-August 1. The music was under the direction of Ed and Ruth Palmer of Grand Rapids, Michigan. The meetings were sponsored by Youth for Christ, with the cooperation of several churches. Early in the campaign the large tent (156x80), was completely destroyed by a storm, and the meetings were resumed in a theater building. Despite the loss of the tent and the unsatisfactory emergency arrangements, the blessings of God were on the services, and 57 first-time decisions were recorded, as well as large numbers of rededications.

A blessed revival broke out at a youth conference at LeTourneau Christian Camp, Lake Canandaigua, New York, August 29—September 6. Dr. Parker was the evangelist. Mr. Alex Dunlap, Philadelphia business man, was also a speaker, bringing helpful messages on Catholicism, missions, and personal work. The conference was

sponsored by Rochester Youth for Christ and a large number of Hi-C and Hi-Ba clubs, and was directed by Richard Coons, Rochester Youth for Christ leader. There were exactly 100 decisions recorded. This number includes first-time decisions and reclamations, but does not include missionary volunteers, those yielding for a closer walk with God, those resolving to pray more, etc. Outstanding among the converts were an entire family, Mr. and Mrs. Rose of Canandaigua, their daughter and two sons.

REV. JOHN GAMBLE, evangelist of Raleigh, North Carolina, has kept busy for the Lord this year. In late spring he was at Enderly Park Baptist Church, Charlotte, North Carolina, with Rev. Raymond Long, the pastor. There the building seating 1,000 was filled several times. Some 120 decisions were recorded.

Following this, he held the first meeting in a new building of the Grace Covenant Presbyterian Church in Hampton, Virginia. There over 60 decisions were made. Rev. R. B. Slicer is the pastor, and he writes that fifty have united with the church and that the church is still in a state of revival.

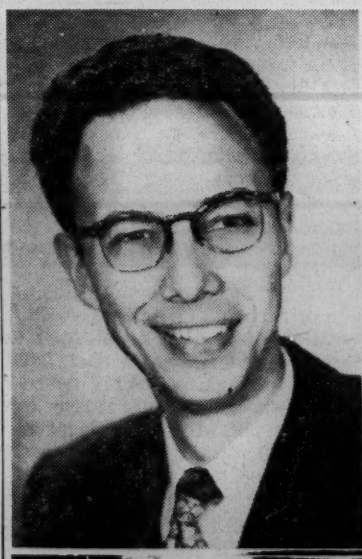
Then to Buena Vista, Virginia, for a union tent campaign. The meeting drew, by the close of the campaign, around 1,000 people. Souls were saved, and the ground laid for a future campaign.

Foxport Baptist Church near Mt. Carmel, Kentucky, has had a good revival with **EVANGELIST TOM DILLON**, pastor at Mt. Eden, Kentucky. There were 13 professions of faith.

The Lord graciously blessed in a series of meetings at the South Dalton Baptist Church, Dalton, Georgia, with **EVANGELIST DOUGLAS WINN**. A man eighty years old was baptized during the meeting; a noted drunkard was saved, and other outstanding conversions recorded. Rev. LeRoy Perry is pastor.

Sword of the Lord **EVANGELIST JOE B. RICE** recently conducted a revival campaign with the Belmont Bible Church of Anderson, Indiana. Rev. Steward Webber is the pastor of this fine work. The church has recently completed a lovely new auditorium and this was the first revival campaign since its completion. There were ten professions of faith, twelve family altars started, and the pastor baptized seventeen as a result of the revival campaign. The evangelist writes that the pastor is a young man with a great deal of native ability and has a real burden for souls, and that he is expecting a great ministry to be accomplished in this church in the days ahead.

Sword of the Lord **EVANGELIST EDDIE WAGNER** concluded a revival September 12 at Bethel Baptist Church, Oshkosh, Wisconsin. According to the pastor,



Mr. Jim Sparks

(Continued from page 1)

but little moral training; and here is a man seventy years of age who had a noble father and mother, who gave their boy every advantage, the best of training, under the best of influences; yet he when a boy turned away from all these influences and spent his life in sin and debauchery, and in leading others into sin. These two, the unfortunate boy and the old hardened sinner, die. With many the idea is that God consigns them to a common punishment in Hell. But, reader, remember that *God is just*; and if that is justice, what would injustice be? They were different in light and in opportunity and in sins, and yet punished alike? *The Bible does not teach it.*

I. Sin Must Be Punished

But let us go back and consider this question of sin. "All have sinned." That includes you, reader. "To him that knoweth to do good and doeth it not, to him it is sin." (James 4:17). All have done this, have failed to live up to the light they have had; hence, "All have sinned."

Two questions arise: first, ought sin to be punished? Second, ought all sin to be punished, or only the coarser, grosser, more offensive sins? As to the first, ought sin to be punished? There is a strong drift toward the teaching that sin ought to be punished only for the purpose of reforming the sinner. Intelligent men endorse this teaching without realizing that it is spiritual anarchy and absolutely horrible and detestable.

A woman and four little children are murdered in cold blood by three robbers for the purpose of robbing the home. When the three are arrested, the first is found to be thoroughly penitent, thoroughly reformed, broken-hearted, over his horrible crime. If sin should be punished only to reform the sinner, this man should not be punished at all, though he murdered five people in cold blood; for he is already reformed. The second is such a hardened criminal that he never can be reformed, and the more he is punished the more hardened he will become. Then if sin is punished only to reform the sinner, he should not be punished at all, though guilty of the murder of five people in cold blood. The third is tenderhearted and easily influenced, and by sending him to prison for thirty days he will be thoroughly reformed, though guilty of five cold-blooded murders. On this principle of punishing sin only to reform the sinner, all a sinner would have to do to make sure of Heaven would be to become such a hardened sinner that he could never be reformed, and then he would go to Heaven without any punishment at all.

1. Just Punishment Means Degrees of Punishment

People need to call a halt and realize that sin ought to be punished because it is right to punish it, because it is just. But this means the punishment of all sins, the sins of the refined as surely as the sins of the debased, the smaller sins as surely as the greater sins. Hence the teaching of God's Word, Romans 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Many sneer at a "God of wrath" and say they believe in a "God of all love." God is love, but He is just as surely a God of wrath; and were

Rev. R. E. Kile, there were 18 professions of faith.

May I recommend to you as an evangelistic song leader for revivals **JIM SPARKS**, 1703 Beech Street, Chattanooga, Tennessee. Mr. Sparks is a fine Gospel song leader, has a winning personality, a burden for souls, and is an expert at personal visitation. He is a graduate of Tennessee Temple Schools, Chattanooga, and has several years' experience in pastoral and revival work. With a good solo voice and a grand ability of working with young people Jim Sparks will be a real asset to any evangelist or church in a revival crusade.—Hugh F. Pyle, Assistant to Dr. Rice, THE SWORD OF THE LORD, Wheaton, Illinois.

Sin--And Its Punishment

He not a God of wrath, He would not be God, but a fiend. He who loves purity and chastity and has no wrath against impurity and unchastity, but loves them, too, is a moral leper. He who loves the defence of the poor and the helpless, but has no wrath against the cold-blooded murderer, the one crushing the defenceless, but loves him, too, is a fiend. Character, from God to Devil, can only be told by what one loves and what one hates. But we need to keep in mind that it is discriminating wrath, and God's Word makes this plain, Hebrews 2:2, "Every transgression and disobedience received a just recompense of reward." "A just God."—Isa. 45:21.

Notice how clearly the Saviour teaches this same great truth, Matthew 11:20-24:

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Notice, "more tolerable," difference in punishment.

The same teaching Jesus gives in Mark 12:40. "These shall receive greater condemnation." Jesus revealed to Pilate God's judgment of a difference in sin, John 19:11, "He that delivered me unto thee hath the greater sin."

And Paul teaches the same, Galatians 6:7, "Whatsoever a man soweth, that shall he also reap," the reaping according to the sowing.

2. Punishment According to Light and Opportunity

Let the reader notice the clear teaching: the punishment of sin will be graded, first, according to light and opportunity. A writer, a great scientist, held that heredity and environment largely determined one's destiny. That is what Jesus taught. The people of Sodom were more wicked than those of Capernaum; but heredity and environment were against them. The people of Capernaum had not sinned so terribly as the people of Sodom, but they had more light and opportunity; they had better heredity, better environment; Jesus says that therefore the people of Capernaum shall be punished more severely than the people of Sodom. And that is right; that is just.

Those to whom Jesus spoke were born under better conditions than those of Sodom; they grew up under more favorable surroundings; hence, they were more responsible; hence, they are to receive greater punishment at the judgment.

Apply to your own case, reader: for every added ray of light, for every added opportunity, there will be that much added punishment for your sins. And that is just; that is right. The opportunities that wealth brings, the light that education and culture bring, will but add to the punishment at the judgment. The most highly educated, the most refined, the most wealthy, those who have lived under the most favorable influences, will suffer most at the judgment.

3. The More Sin, the More Punishment

But punishment will be further graded by the number of the sins,—"Every transgression received a just recompense." Hence, the more one sins, the greater the punishment. If one knew that he was going to Hell, corrupt human nature would say, "Sin and enjoy while you live," but reason and Scripture would say, "Stop! add no more to the degree of Hell."

Punishment for sin will be further graded by the character of

the sin. "He that betrayed me to thee hath the greater sin." While a small sin is just as surely sin as a great sin, yet God recognizes degrees in sin, and as a consequence, there are degrees in the punishment of sin. Following from degrees in the punishment of sin comes inevitably the fact that no wrong will be done any one at the judgment, that no one will be treated wrong in Hell. *He who fears only injustice and wrong, has nothing to fear from the judgment or in Hell.*

Two reflections for the reader:—If you have heretofore rebelled against the idea of future punishment, what can you say when now you see that God will make all just allowance for surroundings and conditions, and will take into consideration the number and kinds of sins? God has a right to have laws; His laws are right; a law without a penalty amounts to no law; the penalty, God assures us, will be absolutely just. What can you say when you stand before such a Judge and receive such a sentence?

The other reflection for the reader: Let not this teaching of the Bible lead you into thinking that Hell, then, will not be so terrible after all, and that you need not fear it. Instead of letting it allay all dread of the future, it is enough to make the blood run cold through your veins; for those who will have the most terrible suffering will be the most enlightened, the most cultured.

4. The Tender Jesus Will Be the Judge Who Sentences People to Hell

Another thought: not some far distant, cold, harsh, unsympathetic God will be the judge at the Judgment Day, but the Lord Jesus, "touched with the feeling of our infirmities," will be the one who will judge you and condemn you and give you your just degree of punishment in Hell. Hear Him: John 5:22, "Neither doth the Father judge any man, but he hath given all judgment to the Son." Peter reveals the same fact, Acts 10:42, "He commanded us to preach unto the people, and to testify that this is he who hath been ordained of God to be the judge of living and dead."

Remember, that He whom the world praises as so good, so just, so discriminating, so loving, so tender, will be the judge at the Great Day, who will pronounce each sentence. Oh, reader, the very fact that the Lord Jesus will be the judge is absolute proof

(Continued on page 5)

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Sin--And Its Punishment

(Continued from page 4)

that no one will be treated wrong, that no one will be punished unjustly in Hell; and the bare possibility that He may pronounce your eternal doom is enough to cause you to turn today. "Turn ye, turn ye, for why will ye die?"

II. Objections to Bible Doctrine of Hell

The fear of Abraham is the fear of the human race, Genesis 18:25, "Shall not the judge of all the earth do right?" As soon as God revealed to Abraham that He was going to deal with Sodom and Gomorrah because of their sin, Abraham at once suspects that God may do wrong in punishing sin. It has been so down the ages, that we suspect that God will do

wrong in punishing sin. Great denominations have been formed to keep God from doing wrong in punishing sin. Men have proven untrue to their denominations and turned traitors to God's Word, because they have, Abraham-like, suspected God of wrongdoing in the punishment of sin.

It is not that the proof is not ample that the Bible is God's Word, but the hatred of the human heart for the Bible teaching about Hell, that has brought in so much of modern religious vagaries and New Theology and Higher Criticism. As Abraham presses his plea for God to do right, God by degrees reveals Himself as a God who will do right. It must have been a marvelous revelation to

Abraham. And so God's plan for the punishment of sin will be to the honest seeker for truth when he perceives the real teaching of God's Word. As God's doing right with Sodom and Gomorrah went far beyond where Abraham's sense of right halted; so God's doing right with sinners in Hell will go far beyond what we would ask.

1. To Reject the Bible Hell Is to Reject the Atoning Death of Christ

But there are other objectors to Hell. They began by pressing the teaching of God's mercy without any reference to His justice; and in order to get rid of the teaching as to Hell, which they thought unjust, they rejected the Scriptures as God's Word; and finally ended in rejecting the teaching that "Christ died for our sins" (I Cor. 15:3); that He "his own self bare our sins in his own body upon the tree" (I Peter 2:24). As a result of their fighting against God's punishing sin, they have become so blinded as to right principle, and so morally corrupt, as to be supported in pulpits, college professorships and seminary professorships by the hard-earned money of earnest believers in God's Word while they are undermining the faith of the children of their supporters.

The Heaven that such men teach is the Hell of the Bible. Rejecting complete redemption through Christ dying for our sins as our substitute, they teach salvation by character, or that one's destiny beyond the grave will be according to the way he has lived here. That is their Heaven, but that is the Bible's Hell, exactly, absolutely. Infidelity, Judaism, Christian Science, Universalism, Unitarianism, Higher Criticism, New Theology and all who reject Christ dying for our sins, as our substitute, as our complete Redeemer because of their hatred of God's punishing sinners in Hell, have made their Heaven to be the result of their life here on earth; and as a consequence, have made their Heaven the Bible's Hell; for Hell will be exactly the result of the life here on earth; and, as a result, they have in theory, and, alas! will have in fact, the Bible's Hell which they label Heaven, without any real Heaven at all.

As an example, consider Mr. R. G. Ingersoll's words,

"I believe in the gospel of justice, that we must reap what we sow [Bible's Hell without any Heaven]. I do not believe in forgiveness [Bible's Hell without any Heaven]. If I rob Smith and God forgives me, how does that help Smith? If I cover some poor girl with the leprosy of some imputed crime and she withers away like a blighted flower and afterward I get forgiveness, how does that help her? If there is another world, we have got to settle [admitting that we do not settle in this life], and for every crime you commit here [hence, the more crimes, the more you must suffer, exactly the Bible's teaching], you must answer to yourself and to the one you injure. And if you have ever clothed another as with a garment of pain, you will never be quite as happy as though you had not done that thing.

"No forgiveness; eternal, inexorable, everlasting justice, that is what I believe in." Any Christian would be willing to take Mr. Ingersoll's place, or the place of any one else, in Hell, if God varies one pang from what Mr. Ingersoll himself calls for. But it is the Bible's Hell, pure and simple, without any Heaven.

2. To Have Forgiveness Without Atonement Would Be Spiritual Anarchy

But the objector who rejects the teaching of Hell, and also Christ dying for our sins as our substitute, may say that he does not agree with Mr. Ingersoll, as to no forgiveness; that he believes in forgiveness. To reject Christ's dying for our sins as our substitute, as our Redeemer from all iniquity, and yet, in order to avoid believing in Hell, to profess to believe in the forgiveness of sins, makes one far worse than Mr. Ingersoll, a spiritual anarchist. Mr. Ingersoll at least believed in law, but to believe in forgiveness, with-

out substitution, without redemption through Christ, means to go down with law and to become an anarchist in principle.

3. Misunderstood Scriptures

Concerning the objection to the Bible's teaching of eternal punishment in Hell, a mistranslation has misled many, and before the correct translation, as given by the Revised Version, all objections fall to the ground. The old version of Revelation 22:11 reads, "He that is unjust let him be unjust still"; but the American Standard Version gives what the Greek says, "He that is unrighteous let him do unrighteousness still." And that inevitably means eternal punishment. It is God's last sentence on the sinner.

The objector may say that it is horrible to let men sin beyond the grave, in Hell. Not one particle more horrible is it than to let them sin in this life and continue in sin in this life. A reflection for the unsaved reader: what will your moral character be one thousand years after you die, with no Holy Spirit, no Bible, no Christians, no churches, to restrain you?

Again, this passage, Revelation 22:11 (R.V.), can have no meaning if the wicked are to be blotted out, cease to exist.

Another objection that is pressed is that the Bible teaches a Hell of literal fire, and is therefore wrong. The denominations that reject the Bible's teachings as to Hell, without exception, try to force on the Bible language the meaning of literal fire. Yet they do not try to force on the language of the Bible concerning Hell, that it means literal worm when it says "to be cast into Hell where their worm dieth not and the fire is not quenched." They do not try to force the literal meaning on language when Jesus said, "I am the door"; "I am the vine"; or the Scriptures state, "That rock was Christ." One thing is true, that, the language being figurative, the reality must be terrible.

4. Men Sneer at "Fear Motive"

Men sneer at the thought of becoming Christians from fear of Hell. Such men are not honest with God, and are simply trying to browbeat God on the subject of Hell. Proof: the same men will flee to safety from fear of smallpox, from fear of yellow fever, etc. Shall men be looked upon as sensible when they flee to safety for their bodies, and be scorned for fleeing to safety for their souls?

People are ever asking, "Will the heathen be lost without the gospel?" Let God's Word answer, Romans 2:12, 14, "As many as have sinned without the law shall also perish without the law"; "For when Gentiles, that have not the law do by nature the things of the law, these not having the law are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing themselves."

But the objector says, "Will God condemn a man when he has no light?" There never lived such a man. Listen to God: John 1:19, "That was the true light that lighteth every man coming into the world." Again, Romans 1:20, "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; so that they are without excuse."

But the objection is raised that they have never heard of Christ, and that it is wrong for people to be lost, condemned, who never heard of Christ. They are not condemned for not believing in Christ when they have never heard of Him; they are condemned for their sins, for doing what, from their light, they knew was wrong.

It is not the lack of the remedy that kills, but the disease. They have not as much light as others, and their punishment will be accordingly. The man who dies in his sins in a Christian land will be punished far, far more than the one who dies a heathen. Their punishments will be almost as far apart as the east is from the west.

5. Scoffers, Thinking Bible Teaches Hell Alike for All, Accuse God of Injustice

The Scripture, "There is no difference," Romans 3:22, has often been pressed to mean that all sinners are alike before God, or will suffer alike in Hell. By close attention to the passage the reader will see that the expression "there is no difference" has reference to what goes before, for it is connected by the word "for," pointing back to what had just been said, that there is a "righteousness of God through faith in Jesus Christ unto all that have faith: for there is no difference," that all that have faith are equally certain of salvation, "for there is no difference." To join the expression, "there is no difference," with what follows makes it clearly contradict our Saviour, who said plainly that there is a difference,—"He that delivered me unto thee hath the greater sin,"—there is a difference in sin, says the Saviour.

The teaching of James 2:10, "For whosoever shall keep the whole law and yet offend in one point is guilty of all," must not be made to contradict the plain teaching of the Saviour that there is a difference in sinners, and different degrees in their punishment. The meaning is that the law is a unit, and that he that offends in one point has broken the law as a whole. A chain of ten links is as surely broken when one link is broken as when all ten links are broken.

In accord with this are the words of the great American scholar, theologian, teacher, preacher, John A. Broadus:

"Especially notice Luke 12:47f. (R. V.), 'And that servant which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not and did things worthy of stripes, shall be beaten with few stripes.' This teaching has been in many cases grievously overlooked. Taking images literally, men have found that the 'Gehenna of fire' (Matt. 5:22) will be the same place and the same degree of punishment for all. But the above passage and many others show that there will be differences. The degrees of punishment must be as remote as the east is from the west. All inherited proclivities, 'taints of blood,' all differences of environment, every privilege, and every disadvantage, will be taken into account. It is the Divine Judge that will apportion punishment, with perfect knowledge and perfect justice and perfect goodness. This great fact, that there will be degrees in future punishment—as well as future rewards—ought to be more prominent in religious instruction. It gives some relief in contemplating the awful fate of those who perish. It might save many from going away into Universalism; and others from dreaming of a 'second probation' in eternity (comp. on 12:32); and yet others from unjustly assailing and rejecting, to their own ruin, the gospel of salvation."

On the other hand, many a sermon on Hell (and there are too few on the subject), it could possibly be said the average sermon on the subject, is a slander on a just and holy God. The sermon is drawn largely from Dante's Inferno or the distorted imagination of the preacher, with no reference to the fact that God will punish sinners differently according to their light and their sins, but only justly.

The trouble is not with the Bible teaching as to Hell, but with modern inadequate conceptions of the evil and guilt of sin, and with the many, the almost lost sense of justice, and of "stern moral indignation against wrong" (Broadus).

(From the book, GOD'S PLAN WITH MEN, 197 pages, paper binding \$1.25. Order from THE HARVESTER, P. O. Box 505, Louisville 1, Kentucky.)

We Are Simply Flabbergasted!

(Continued from page 3)

God lays it on your heart to stand by the editor in this effort to make THE SWORD OF THE LORD a blessing to thousands of others who need it through the Ministers and Missionary Subscription Fund.

Many of you, we are sure, want to help but do not know what names and addresses ought to receive THE SWORD OF THE LORD. We have constant requests. We have letters of blessed testimony from foreign missionaries, requests of people in India who read English, other people in Africa, Philippine Islands, Korea, Japan, Indonesia, who wish THE SWORD OF THE LORD but are not allowed to send American dollars out of their country to pay for it. Hundreds of ministers in England want THE SWORD OF THE LORD. Thousands of ministerial students, whose names are sent to us, would like to have THE SWORD and would find it life-transforming in its influence. I beg of you who have this matter of stirring revival fires and winning souls and defending the faith on your heart, to help by a gift to the Sword Ministers and Missionary Subscription Fund.

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The Seamless Robe of Jesus

(Continued from page 1)

sin of the world, God's Passover Sacrifice for us!

Consider that they, without a thought, fulfilled the Scripture by hanging Jesus on a cross when the law had pronounced, "Cursed is every one that hangeth on a tree" (Gal. 3:13). They did not know that Jesus bore our curse and took the place of a sinner. Yet they pictured it perfectly!

No one seems to have thought of the prophecy, "... they pierced my hands and my feet" (Ps. 22:16). Nor of the other prophecy, "They shall look on him whom they pierced" (John 19:37; Zech. 12:10).

The scribes and Pharisees insisted concerning Christ and the two thieves "... that their legs might be broken, and that they might be taken away" (John 19:31). The soldiers in some way found themselves unable to break the legs of Jesus, without knowing that thus they would have destroyed the object lesson which God had used for fifteen hundred years, commanding that, of the passover lamb "... A bone of him shall not be broken" (John 19:36; Exod. 12:46; Num. 9:12).

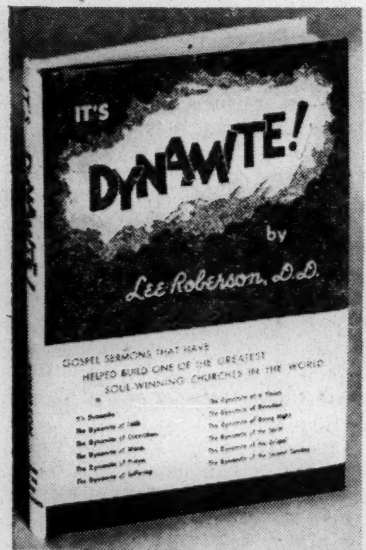
Those who spit upon the face of Jesus did not know they fulfilled the Word of God. When they bribed Judas to betray Jesus for thirty pieces of silver, the wicked priests, who hated the Lord Jesus, little thought that they were all the more proving His deity, since the Scripture had prophesied that very act! Oh, it is evident that God guided and controlled every detail of the events of the crucifixion.

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Can we think, then, that there is no meaning in the stripping off of the clothes of Jesus and the parting of the garments among the soldiers and the casting of lots for the one seamless garment, woven from the top throughout in one piece? The matter is important or God would not have had it prophesied many hundreds of years before. It is important or God would not have recorded it in the midst of the most meaningful passage in the Gospel. When we consider how, throughout Scripture, God gives spiritual meaning to garments and especially in relation to salvation, we are convinced that He had great lessons for us in this passage. All the more will you be convinced, dear reader, as you prayerfully see how the pattern fits exactly the great doctrines of salvation by grace, purchased for us by the atoning blood of our dear Saviour, who was made sin for us that we might become the righteousness of God in Him.

I. The Seamless Robe Pictures the Perfect Righteousness of the Lord Jesus

Though it is not true that "clothes make the man," yet clothes do have significance. We recognize a soldier or sailor at once by his uniform. The red cap at the railroad terminal, the bellhop at the hotel are distinguished by their garments. The nurse appears in starched white dress and cap. The gown and mortarboard cap mean graduation to the student. The policeman and the conductor dress for their part. Men and women are divinely ordered to dress differently (Deut. 22:5). We wear different clothing for sports, for business, and for strictly formal occasions. Clothes have very great significance. So, that seamless robe that Christ wore had meaning, too.

1. Our Clothes Symbolize Our Sinfulness

Even in the Garden of Eden, when sin first came to curse mankind, clothes took on great meaning. Adam and Eve, finding themselves naked and guilty with sin, tried to cover their nakedness with aprons of fig leaves. That was a symbol of the way people try to cover their wickedness from the face of God, but are unable to do so. So God in loving mercy killed animals and took the skins to make garments for Adam and Eve.

*The guilty pair, bowed down with care
God clothed with coats of skin;
His erring child He reconciled,
And pardoned from all sin.*

Ever since that first awful shame, the consciousness of sin and the guilty hearts naked before God in the Garden of Eden, mankind has worn clothes. The clothes are a confession of our sinful natures. Decency and modesty require that we wear clothes. In the Bible it was only when the children of Israel got drunk and danced around the idolatrous golden calf that they pulled off their clothes and were naked, or when drunkenness deadened the sense of decency, as when Noah lay uncovered in his tent after the flood. The modern fad for nudity and semi-nudity is a part of the shameful lack of respect for God, respect for virtue and proper, decent modesty.

God intended for us to wear clothes to be a lesson to all mankind. We are sinners. In Isaiah 64:6 our weakness, our sinfulness is expressed in these tragic words: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

Yes, the self-righteous, the human righteousness of the best man or woman who ever lived is in God's sight no better than filthy rags!

In Matthew 22 Jesus told a parable of the king who made a marriage feast for his son, picturing the wonderful wedding feast in Heaven when we shall honor the Bridegroom, Jesus Christ. Jesus said, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither

not having a wedding garment? And he was speechless" (Matt. 22:11, 12).

The dear Lord Jesus was here plainly telling that human righteousness will never do for Heaven, that in our own poor frailty and sin we are unfit to meet God in peace. Oh, God Himself must provide the wedding garment if we are ever to be present at the marriage of the Son to His bride.

2. The Seamless Robe Was Unique, Perfect, Picturing a Sinless Man

That seamless garment of Jesus, which the soldiers took off Him when they started to part the garments among them and cast lots, was a unique garment, "without seam, woven from the top throughout." The sleeves were not cut out flat, then sewed together. If there were sleeves they were woven in one piece. The sleeve was not sewed on to the body of the garment; there were no seams. This garment was woven from the top throughout.

By knitting, it is possible today to make a garment in one piece without a seam, though it is very rarely done. But such garments are not woven. They do not have a warp and a woof. What infinite patience and toil must have been spent on this garment for Jesus, when it was woven from top throughout and without a seam! Oh, but if some woman spent long days preparing this garment as a love gift for the Saviour, she must have known that it would picture the perfect righteousness of Jesus. The righteousness of Jesus is not patched and fitted. The righteousness of the dear Lord Jesus needed no adjusting, no correcting. The Lord Jesus was without fault, without stain, and the garment that pictures Him must be woven without a seam. So it was.

The very best human righteousness is a patched and mended thing. God knows I want to be good and holy and that with earnest labor, with many tears, with holy aspirations I try. But even the most victorious Christian life is a thing of continual confession, of new resolutions, of trying again, of being forgiven and purged for the failures and sins which plague us. If the seamless garment pictures Jesus, it does not picture us.

The pure righteousness of Jesus began before the world began. When Jesus came into the world He was supernaturally conceived by the Holy Ghost. That is why the Bible repeatedly calls Him "the only begotten of the Father" (John 1:14), "his only begotten Son" (John 3:16). See also I John 1:18, John 3:18, Hebrews 11:17, I John 4:9). Jesus is the only man who ever lived who was physically begotten of God, without a human father. The translators of the Revised Standard Version mistranslated John 3:16, doubtless because they did not believe and did not understand the emphasis which God there makes. Jesus is not God's only Son; for "Beloved, now are we the sons of God..." (I John 3:2). But Jesus is the only Son begotten in a physical sense. He was the only one born without a human father. His perfection as a man involves the necessity for the virgin birth.

The blameless life of the dear Lord Jesus was manifest every day. He could say to the Jewish leaders who scorned Him and hated Him, "Which of you convinceth me of sin?" (John 8:46). When Jesus hung upon the Roman cross one thief beside Him railed and cursed at Him, "But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ... but this man hath done nothing amiss" (Luke 23:40, 41). Even that poor harassed thief knew that there was nothing wrong with Jesus. About Him, and Him only, of every man to ever live on this earth, could it be said, "... this man hath done nothing amiss." Oh, we gladly concede that the seamless robe fitted Jesus, the pure and stainless and perfect Son of God, and it was not suitable, did not have such significance about anybody else in the world!

Sometimes modernists profess to love and to worship Jesus Christ when they mock at the Bible and deny the teachings of Jesus. Soon they become bolder in their arrogant sin. They would blame the dear Lord Jesus Himself and find fault with Him. Infidel Nels F. S. Ferre, in his book *The Sun and the*

Umbrella questions whether "Jesus himself saw this gospel and carried it through into systematic form. Some thinkers even question whether he fully enacted it in his own life. Did he completely teach and live God's love? Honesty demands humility of knowledge at this point" (p. 26). Ferre scorns the orthodox, the historic Christian position about the sinlessness of Jesus. He says, "By utilizing a few phrases in the New Testament, theology could claim Jesus to be sinless and thus effectively remove him from human nature where he is most needed" (p. 28). Elsewhere Ferre questions whether Jesus loved the Pharisees as much as He ought! Yet again Ferre suggests that Jesus was probably over much influenced by the Scriptures. Ferre himself, of course, supposes that he knows enough to judge and pass judgment on Jesus the immaculate Son of God!

But only a blasphemer can find any fault with Jesus. He is the express image of God's person, the brightness of His glory. He is eternal God and eternal goodness. He is the truth. He is the author of all grace. He is the Creator of all things and sustains all things and in Him all things consist or hold together. I do not wonder that it is the plan of God the Father that Jesus must in all things have the pre-eminence. He has declared that before Jesus every knee shall bow in Heaven, earth and Hell, to confess that He is Lord! Yes, Jesus had a right to wear a seamless robe. It pictured His perfection, His holiness, His righteousness, which was without a flaw.

3. His Heavenly Garments Even More Perfectly Show His Glorious Righteousness

Any human garment so weakly represents the dear Saviour. The eyes of the disciples, of the crowds that thronged about Him would have been blinded by the glory of the garments that in Heaven, fully fit His nature, His holiness, His power. It is well for men that Jesus ere He left Heaven, should have laid aside the trappings of His heavenly glory. He could not wear, on earth, among sinful men, the proper garments of His majesty.

For a moment, on the Mount of Transfiguration, the Saviour was transfigured before Peter, James and John, "... and his face did shine as the sun, and his raiment was white as the light" (Matt 17:2). Peter, by divine inspiration, tells of that wonderful sight of Jesus and "the power and coming of our Lord Jesus Christ" (II Pet. 1:16). It was a vision of how Jesus will appear when He comes to earth again and appears to men. The beloved John, exiled to Patmos, saw Jesus who gave him the message of the Revelation. There Jesus stood in the midst of the seven candlesticks and His appearance was terrible in its brightness, "... clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength" (Rev. 1:13-16). I do not wonder that John fell at His feet as dead! But the heavenly garments picture his heavenly glory, His deity. The seamless robe on earth pictures His perfect, sinless humanity.

So the seamless robe of Christ, removed by the soldiers when He was crucified, was God's carefully planned symbol of His perfect human righteousness. For that, sol-

diers cast lots, and one of them took it away. Perhaps a rough Roman soldier wore home the seamless garment of Jesus!

II. Jesus Took Off the Seamless Robe That We Might Put It on

The crucifixion is properly charged to wicked men, but we must remember that Jesus said, "... I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17, 18). Remember that Jesus said to Pilate, "... Thou couldst have no power at all against me, except it were given thee from above..." (John 19:11). When Jesus died we are told that He "gave up the ghost" (John 19:30). Jesus Himself died of His own choice and said, "Father, into thy hands I commend my spirit..." (Luke 23:46). So the soldiers could not have taken His clothes and cast lots for this seamless garment had not God allowed it, even planned it so, that the Scripture should be fulfilled, and that the marvelous lesson of salvation should be taught us. Let us say again that the Lord Jesus took off this seamless robe, picturing His perfect righteousness, in order that we might put it on.

1. Jesus, Dying as a Sinner, Could Not Wear the Seamless Robe

Think how incongruous, how unfitting it would be for one to come to a welfare office to apply for relief and take a pauper's oath, but to arrive in a Cadillac wearing a five-carat diamond!

So it would have been out of place for Jesus to come to the place of punishment, offering to take a sinner's place, yet wearing a robe by which He would claim to be sinless and perfect and blameless! No, the dear Lord Jesus could make no claim for Himself. "For he hath made him to be sin for us, who knew no sin..." (II Cor. 5:21). He is not to appear righteous for they do not bind a righteous man's arms around a post and scourge him with a Roman cat-o-nine-tails. Jesus must not have on the garment which pictures His perfect holiness, for the Roman government does not crucify good men, does not condemn holy men, to have spittle in the face, to be smitten, mocked, then nailed to a cross. The government executes only criminals. Jesus, if He is to appear at the crucifixion as a sinner, must make no claim to His righteousness.

Even God the Father turned His face away when His Son hung on the cross. Jesus must take the place of a sinner before God as well as before man. He cried out, as prophesied in the 22nd Psalm, verse 1, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). God turned His face away and Jesus, taking my place as a vile sinner, suffering the torments justly due me and every other sinner, could not claim to be the Son of God, could not claim to be the Prince of Glory, could not claim to be the holy and righteous one.

Just yesterday as I meditated on this, suddenly the Holy Spirit illumined a verse which had often faintly puzzled me. Isaiah 53:7 tells us, "... he is brought as a lamb to the slaughter, and as a

(Continued on page 7)

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The Seamless Robe of Jesus

(Continued from page 6)

sheep before her shearers is dumb, so he openeth not his mouth." Suddenly I saw it—Jesus, stripped of His garments, was like a sheep before the shearer. But He made no protest. He gave up His garments. He had planned to hang naked before the multitude to represent a vile sinner with all his sins and uncovered before God. So, when they took off His sandals, He did not protest. When they took off the toga, or the outer garment (simply a rectangular cloth thrown over the shoulder), He said not a word. Then when they took off from Him the one piece of garment without a seam, which pictured His holiness, Jesus said not a word! Like a lamb before her shearers is dumb, Jesus opened not His mouth. If He is to represent us sinners on the cross, He cannot defend His reputation, He cannot declare His innocence, He cannot protest His righteousness.

The crowd looked at Him and mocked Him and said, "He saved others; himself he cannot save" (Matt. 27:42). Yes, that was true, truer than those mockers could know! Because He was so set on saving us He could not save Himself. Because He wanted to take our place as sinners and pay our heavy debt to God and taste death for every man, Jesus must lay aside the mark of His holiness and purity, His perfect righteousness. So, the rough hands of the soldiers were allowed to take from Jesus the seamless robe.

This is not the first time that Jesus had taken off His garments. Once when He left Heaven's Glory and came into the world saying, "Lo, I come to do thy will, O God" (Heb. 10:9), He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). Jesus left in Glory the outward manifestations of His deity.

Again, the night before He was crucified Jesus washed the disciples' feet. To teach all of us a lesson, He took the place of a servant. With that in mind, "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself" (John 13:3, 4). There Jesus laid aside this same seamless robe to appear as a servant to wash the disciples' feet and to wash the feet of our daily walk, too, as we confess and forsake our sins. Here at the cross He lays aside the same garment to be made sin for us.

Do you see the Saviour on the cross? Then remember that now He is the snake upon the pole which Moses reared in the wilderness as a cure for the snake-bitten Israelites, as told in Numbers 21:5-9. That serpent of brass pictured Jesus bearing all the sins of the world under the judgment of God. The serpent pictured the sin and the brass pictured the judgment.

Let us tread softly here, dear reader, for the sin that is pictured there is our sin. We are the sinners from whom God turns His face away. We are bitten by the serpent, enslaved by sin. We justly deserve the wrath of an angry God, an eternal separation from all that is holy and good. When Jesus took the lash on His back, He took it for us. It is with His stripes that we are healed. When Jesus tasted death, He tasted it for us, for the wages of sin is death, and all the human race are sinners. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

2. We, Now, May Put on the Seamless Robe of Righteousness

The dear Lord Jesus took off the seamless robe in order that we might put it on. He became a sinner that we might become righteous. We can be healed by His stripes. God turned His face away from Jesus that He might look with loving favor on us!

In Jeremiah 23 is a wonderful prophecy that God will raise up unto David a righteous Branch, a King who will reign and prosper and execute judgment and justice in the earth. He will save Judah and Israel. What is His name? "... and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6). Jesus is "THE LORD OUR RIGHTEOUSNESS."

Again in Jeremiah 33:16 the prophecy is repeated that the Lord Jesus, the Saviour, is "the Lord our righteousness," and that in the millennial reign Jerusalem will take that name!

Thank God, the Lord is my righteousness! I am called after His name. God counts me righteous for Jesus' sake.

None of us could ever have worn the garment of righteousness if it were not given to us of grace. If Christ is not to be our righteousness we could never have any true and perfect righteousness acceptable to God.

In Romans the 3rd chapter a terrible indictment, seven times and seven times more, is made against the whole human race. We are all under sin, both Jews and Gentiles. But when that is said and every mouth is stopped guilty before God, we are given this blessed truth:

"But now the righteousness of God without the law is manifested, being witnessed by the law and

the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:21-26.

This righteousness is without the law. I have not kept the law. This righteousness is "by faith of Jesus Christ unto all and upon all them that believe." All of us have sinned and come short of the glory of God; there is no difference about that, the Scripture says. But we are freely justified by His grace. Now we are told in verse 25 that God declares Christ's "righteousness for the remission of sins." Thank God, one who trusts in Jesus Christ receives His righteousness.

In Romans 4:5-8 the Scripture discusses this righteousness which is received by faith by ungodly sinners:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Blessed truth here! One who does not work for salvation but simply believes on Christ is justified. Then, to this blessed man "God imputeth righteousness without works."

I am one of those blessed men! God does not impute sin to me. Jesus Christ paid for every thought, every deed, every lack, every failure, every transgression, everything I did wrong and everything I failed to do right. Jesus Christ is my righteousness! He has satisfied the law of God. He was punished as a sinner when He did no sin. If it was right for God to let Jesus suffer for sins which He did not commit, then it is right for God to let me trust in Jesus Christ and not to suffer again for the sins which are already paid for! Praise the Lord, I have this righteousness of Christ.

How many people miss this blessed righteousness of Christ! Paul said about the Jews, "They have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:2-4).

It looks strange to see Jesus beaten like a criminal, mocked, whipped and nailed to a cross naked, dying between two thieves. It looks strange to see me, a poor old sinner who ought to be in Hell, enjoying the favor of God, going to Heaven, forgiven! But when these two things are put together they balance. Jesus Christ paid my debt so I need not pay it. Jesus Christ, the innocent, suffered for me, the guilty, so I do not need to suffer the torments of the lost. Christ is my righteousness! He put on my guilt. I have put on that robe of righteousness which He took off at Calvary.

One of the clearest verses in the Bible on this matter of the seamless robe of Christ is in Isaiah 61:10. Here the redeemed of God say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

What are the garments of salvation? Why can my soul rejoice in the Lord and be joyful in God? Because, "he hath covered me with the robe of righteousness." Every Christian covered with that pure white robe is "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Oh, blessed robe

of Christ's righteousness which in mercy is put on every penitent sinner who trusts Christ! Thus, we, the unworthy, are made worthy. We who are unacceptable, strangers and aliens from God, are made nigh by the blood of Christ. We are counted righteous as Christ. In fact, we clothe ourselves with Him and He is our righteousness, our garment of salvation.

In the story of the great supper, the wedding supper which the king made for his son, picturing the coming bridal supper which God will offer His dear Son, we are told about "a man which had not on a wedding garment." This man without the wedding garment, we are told, was cast out of the feast into outer darkness. No one can ever meet God in peace, no one can ever sit down at the blessed marriage feast, except those who have on the wedding garment! Those who trust in Jesus Christ are clothed in His righteousness and so are counted righteous and made acceptable to God.

Have you put your trust in Jesus? Are you depending upon the blood that has been shed? Have you let Christ take your place and have you taken upon yourself, by faith, the covering robe of righteousness which covers all your sins? If not, I beg you to do it today.

3. Make It Real! Wear Your White Garment!

It is true that the righteousness of Jesus Christ is imputed and charged up to every Christian's credit. But there is further meaning to the white robe. We not only are counted righteous, but we are to become righteous. Everyone who is saved becomes a partaker of the divine nature. It is not only that we are covered with Christ's righteousness and are reckoned righteous, but, thank God, Christ our righteousness comes into the heart. A new nature is born when one trusts Christ as Saviour. Now, what God has begun He will finish. Everyone who has trusted in Christ and has become a partaker of the divine nature has implanted in him, as well as imputed to him, the righteousness of Christ. We not only have the robe, but one day we will be worthy of the robe.

That leads me to say that every Christian should bear in mind the high calling of God in Christ Jesus. Paul plainly said that he had not yet attained, he was not yet perfect. In Philippians 3:8 and 9 Paul rejoices that he has counted all things loss in order to have Jesus, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And now Paul presses forward, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Paul looked forward well enough to the glorious resurrection when he would be perfectly made in the image of Christ. But Paul strained every nerve to become like Christ now, to have the power of Christ, to have fellowship with Christ in all His sufferings, and that he (Paul) might as unselfishly die out to himself as Jesus Christ died for Paul!

To the members of the Laodicean church John was instructed to write holy counsel. Jesus sent them word, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear..." (Rev. 3:18).

Oh, what shame for a Christian to be lukewarm. We who have been counted righteous, what shame if we are not really righteous before the world! Far too many Christians, like the lukewarm Laodiceans, appear unclothed in the shame of their nakedness and it shows to the world. How we need to make sure that the white robe of Christ's righteousness really covers us and that His righteousness is not only ascribed to us, but is given to us. We need to make sure that the righteousness of Christ is not only imputed to us but imparted to us. We need the righteousness of Christ, not only around us to keep us from the wrath of God, but within us to make us fit to appear as the children of God.

Oh, Christian, put on your glorious garment and wear it!

III. How Strange That the Soldiers Should Get the Seamless Robe!

Those brutal professional soldiers who had charge of the crucifixion seem to me to have been the coarsest and most profane of all the mocking crowd which watched Jesus die. These soldiers had put on Jesus a crown of thorns and a scarlet robe. They had mocked Him, had spit in His face, had blindfolded Him and then striking Him said, "Prophecy unto us, thou Christ, Who is he that smote thee?" (Matt. 26:68). They bowed the knee to Him in mockery saying, "Hail, King of the Jews!" (John 19:3). When one reads that story in Matthew 27:27-32 one wonders if here were not the basest and coarsest sinners in all the crowd around the cross.

The Jewish leaders hated Jesus, it is true, but their power and rulership were at stake. I do not think that they personally slapped and abused and spit upon Jesus as did these soldiers. Now these coarse, wicked, and profane soldiers take the seamless robe along with the other garments of Jesus. "... They parted my garments among them, and upon my vesture did they cast lots" (Matt. 27:35). They did not want to tear that beautiful seamless garment, so they drew for it or gambled for it. One soldier got the robe and took it home.

Consider how strange this affair was.

1. How Strange That the Soldiers Wanted the Robe

I wonder if in these heartless soldiers God stirred some spiritual understanding? When the chief priests pleaded that the prisoners' legs should be broken on the cross, the soldiers some way, after breaking the legs of the two thieves, refused to break Jesus' legs. He was dead already. Did they know that there was some spiritual significance in Christ the Passover Lamb and that it had been prophesied for fifteen hundred years, "A bone of him shall not be broken?" I do not know. It seems unlikely. More likely, it seems, God simply moved one of the soldiers to take a spear and thrust it in the side of the Saviour and thus fulfill prophecy, unknowing and perhaps uncaring.

Did the soldiers see in this seamless robe a picture of the perfection, the beauty, the righteousness of Christ? Did the soldiers long to obtain this righteousness for themselves? Did some of them want the beautiful garment as a symbol, a sign, because they loved and trusted the Saviour? I do not know; but I doubt it. How strange then, that these soldiers should want the seamless robe! Perhaps they had simply taken it as a usual privilege, that the soldiers who conducted the crucifixion got the garments of the condemned men. Still, how strange that they wanted it and that the account is given here.

2. How Strange That Others Did Not Claim the Seamless Robe!

Mary, the mother of Jesus, stood by the cross. She loved Him with a deathless devotion. As she stood by the cross she surely remembered the words of old Simeon when she had brought the baby Jesus to the temple to dedicate Him. Simeon then had said, "Yea, a sword shall pierce through thy own soul also..." (Luke 2:35). Mary had been so heartbroken that Jesus had turned on the cross to comfort her, committing her to the care of John saying, "Woman, behold thy son" and "... saith he to the disciple, Behold thy mother!" I wonder why Mary did not seek that garment to keep it with love and tears and memories of the Saviour?

Surely Mary had washed the garment and pressed it. With what loving fingers she had stretched out the linen to dry properly and to bleach in the sun, if, as we suppose, she had done a mother's offices for her son and cared for his clothes. Yet, Mary did not ask for and did not get the seamless garment.

Here also was Mary of Bethany and Mary Magdalene out of whom Jesus had cast seven devils. Is it not strange that they did not seek this garment?

Here was John the beloved dis-

(Continued on page 9)

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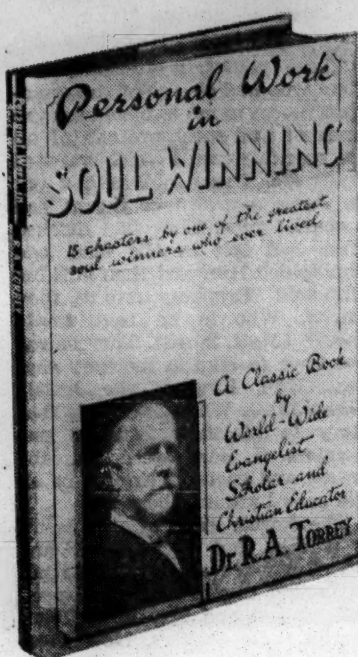
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Editor's Notes

(Continued from page 2)

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Revised, the Editor's Book, "The Coming Kingdom of Christ"

We have received the new printing of the editor's popular book, *The Coming Kingdom of Christ*. The book has been revised and somewhat enlarged. There are 202 pages instead of the former 188 pages. The new chapter, "No Signs of Christ's Coming" will add greatly to the value of the book. Here we have gathered prophecies of the Old Testament about Abraham, the land of Palestine, the throne of David which will be restored unto Christ, the promise of the angel Gabriel to the Virgin Mary that Christ should reign on the throne of David, the promises of the New Testament all about the return of Christ, the rapture of the saints, the tribulation time, in Christ's return with saints and angels to reign, the battle of Armageddon, and particularly the wonderful promises about the millennial reign of Christ on earth from David's throne at Jerusalem. This is fascinating reading, a veritable textbook on Bible prophecy. Over one-third of the material is actual Scripture quotations. The Scriptures are taken at face value. We believe this book will answer your questions about prophecy. It certainly is an antidote to the extreme dispensationalism as well as to the vagaries and unbelief of amillennialism and outdated post-millennialism. The big book has a jacket drawn by Sallman, the painter of the famous Sallman's Head of Christ.

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Great Sword Conferences Coming Up

We have announced Sword of the Lord conferences on revival and soul winning as follows:

Macon, Georgia, Tabernacle Baptist Church, area-wide, October 10-13. Speakers include Dr. John R. Rice, Pastor J. Paul Driscoll of New Orleans, Evangelist Bill Rice, etc.

Anniston, Alabama, City Auditorium, sponsored by 14 pastors and churches, October 13-17. Speakers include Dr. John R. Rice, Dr. J. Harold Smith, Evangelist Bill Rice, Evangelist Hugh Pyle, special music.

Pensacola and Panama City, Florida, two simultaneous conferences, Brent Baptist Church, Pensacola and Cove Baptist Church, Panama City. Other churches are co-operating. Speakers include Dr. Bob Jones, Sr., Evangelist John R. Rice, Evangelist Bill Rice, Evangelist Hugh Pyle. Special music by the famous Eureka Jubilee colored singers of Chicago. Dates are November 17-20.

Lakeland and Tampa, Florida, in two large city auditoriums simultaneously, November 21-24. Speakers include Dr. Bob Jones, Sr., and Dr. J. Harold Smith, Dr. Lee Roberson, Dr. John R. Rice, Evangelist Bill Rice and Evangelist Hugh Pyle. Music by the famous Eureka Jubilee colored singers of Chicago.

These are area-wide meetings sponsored by THE SWORD OF THE LORD and by many pastors and churches in each area. In each case, we think, beds will be furnished to pastors and wives upon request. A detailed request for

(Continued on page 9)

The Seamless Robe of Jesus

(Continued from page 7)

ciple. He had laid his head on the breast of Jesus and felt under his fingers the fine twined linen of this same garment. To John it would have been a keepsake, precious beyond words, it seems to us. Yet John did not ask for and did not get this robe. Nor did any of the other disciples.

I should have thought that Joseph of Arimathaea and Nicodemus, the new converts coming out boldly for the first time, would perhaps plead for this garment, but they did not.

It would seem that the Jewish leaders, who hated Jesus, might want this beautiful seamless garment as a trophy of their victory. How proudly they could have displayed it and kept it as a reminder of how the threat to their power had ended. But they did not ask for it and did not get the seamless robe. When Jesus died, the coars-

est, vilest sinners at hand took this robe. They cast lots for it, it fell to one of them, and he proudly carried it home! How strange.

3. How Strange That God Gave the Robe to the Soldiers

But stranger than the mind of men, in this matter, is the mind of God. Why did God arrange that the soldiers would take this seamless garment? For we may be sure God did arrange it. Not an incident in this crucifixion, this focal point of all human history, but what was planned in the mind of God. This part was planned, we know, because it was foretold in Psalm 22, hundreds of years before the crucifixion. Why did God plan and arrange that these vile soldiers should take the seamless robe of His dear Son?

It seems strange that God would let the robe, we suppose the only treasured possession that Jesus had, fall into the hands of the same men who had spit in His face, who, with raucous laughter, had put a mock crown of thorns and pressed it down on His head and said, "Hail, King of the Jews!" How strange that the people who buffeted Jesus, who despised Him, and with rough hands drove the nails through hands and feet, and crudely lifted the cross, weighted with its precious freight, and dropped it in the rocky hole on Golgotha—how strange that to these vile men God would give the beautiful seamless robe, the linen garment which pictured the righteousness of Christ! Would it not have been more fitting that a better man, or some tender woman, or some faithful disciple, should receive the robe? No, God planned it out this way for a purpose. Those soldiers who were the ones who drove the nails through hands and feet, the ones who thrust the spear into His side, the ones who abused Him physically, spit upon Him and plucked out His beard and hit Him over the head—these soldiers pictured all of us vile sinners in the world. When the soldier bore away the beautiful garment, the seamless robe of Jesus, God was saying to the world that the vilest sinner who ever lived may come if he will and have the righteousness of Jesus Christ cover all of his sins!

That soldier pictured the prodigal son about whom Jesus told in Luke 15. The prodigal son went into a far country and wasted his substance in riotous living. He landed in the hogpen of sin. At last, repenting, he went home to the father. The father ran to meet him, fell on his neck and kissed him. Then the father cried to the servants, "Bring forth the best robe, and put it on him!" Oh, the best robe for the prodigal son is the white righteousness of Jesus Christ given freely to a sinner. That prodigal son received the father's kiss of forgiveness. He had the shoes of the Gospel of peace put on his feet. He partook of the fattened calf of rejoicing and feasting. He was received into the father's family as righteous and good, covered with a beautiful white robe!

I imagine that the elder brother scornfully said to the father, "This thy son has come who has devoured thy living with harlots. Why give him that beautiful robe? He does not deserve it! He has the stink of the hogpen upon him! He has brought disgrace upon your name and wasted your substance!"

The elder brother would be right in saying the prodigal son did not deserve the best robe. But thanks be to God, when we come for salvation we do not get what we deserve. Jesus Christ got what we deserved. Now we get what He deserves. We get the white robe of righteousness when we come as wicked sinners and depend upon Jesus Christ as our Saviour!

Oh, poor lost sinner who reads this, I want you to know that Jesus died for you. I tell you frankly that this moment the Lord Jesus holds out to you the pure white garment, the seamless, stainless garment of His righteousness. If you will only trust in Jesus, how gladly He will put about you the robe of righteousness, His own purity, His own holiness, His own goodness and plant it also in your heart.

When I was an eighteen-year-

old boy I went to Archer City, Texas, to take the County Teacher's Examination. To my surprise a distinguished professional man, in the little county seat town, sought me out and took me to his home. He would not take no for an answer; I must take over the guest room. I must have every meal at the family table! That home showered me with every kindness. The meals were delightful. The furniture, the rugs, the linen—I was not accustomed to such beautiful things. I was astonished beyond measure at the deference shown to me by people who were almost strangers and for whom I had never done a thing in the world!

But a story came out. This family had a prodigal son. One day, after he had long been gone from home, my father saw him in a certain Texas city. He was unshaven, filthy, in rags. My father recognized him and called him by name, "Bruce! what are you doing here?"

The shamed young man told a sad story. He drank and gambled until his money was gone. Then he slept in a flophouse. His clothes became dirty. He had no money for a shave or haircut or bath, no money for clean clothes. He was too ashamed to go home as a ragged and disreputable bum.

My father took the young man to a barber shop where he got a haircut and shave and a bath. Then my father took him to a clothing store and bought him a suit, shirt, underwear, hat and shoes. He outfitted the prodigal son of his old friend, then took him to the train and bought him a ticket home. Now, months later, I was entertained as the darling guest in that home. My slightest wish was law. They treated me as if I had been the most distinguished guest. Everything in the house was at my disposal. All of it because my dear father had earned it for me by kindness which the family could never, never forget! Because of my father's righteousness I was received and loved in a strange home.

Thank God, I will be welcomed into Heaven. I am loved there. I am wanted there. A place is reserved for me there because Heaven's darling, the dear Lord Jesus loves me and has paid my way. Because of what Jesus Christ has done, God the Father gladly welcomes me as His own son. I have Christ's righteousness and Christ's standing in Heaven!

Oh, Take the Robe Today!

Many read this, no doubt, who are unsaved. Then, I beg you in Jesus' name to turn today from your sin. Admit that you are a helpless, hopeless sinner, that you cannot save yourself. Admit that "all of our righteousness is as filthy rags." Then trust in Jesus Christ who died to save you. Believe Him when He promises you everlasting life. The moment you turn your heart from your sin and depend upon Christ to be your Saviour, the moment you commit yourself to Him, that moment the thing is settled forever. That moment you are covered with the blessed robe of Christ's righteousness.

Will you do it today? If you will take Christ as Saviour this moment, copy the following decision in a letter, sign it and mail it to this editor. I will be so glad to hear from you. I will write you a letter of comfort and encouragement. In Jesus' name do it! Decide this moment and sign and copy the letter and mail it to me.

Here is the letter. Can you honestly sign it?

Evangelist John R. Rice
Editor, SWORD OF THE LORD
Wheaton, Illinois
Dear Brother Rice:

I have read your sermon on "The Seamless Robe of Christ." I admit I am a poor undone sinner. I believe that Jesus Christ died in my place, died to save me. Therefore, here and now, I confess my sin, I turn to Christ and give Him my heart. I will risk Him, trust Him to save me. This moment I give Him my heart forever. I will claim Him openly as my Saviour. I will set out to live for Him from this day forth. I write this letter to claim Him as my Saviour.

Signed _____
Address _____

A Tragic Story of Sin

(Continued from page 1)

pecially to young people, that the road to power is the road of purity. The Devil would have you believe that the opposite is true. Don't believe the old deceiver. Saintliness makes giants; sin wrecks them. Ask Samson, if you doubt this!

Every reader is acquainted with the physical feats of Samson while he was pure. On one occasion a lion roared against him, "and the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hands" (Judges 14:5, 6). That old lion thought he would have a juicy "Samsonburger steak" for lunch that day, but instead, he had a "mistake." Even a lion is no equal for a Christian who is empowered by God because of purity and faith.

No young man ever soared to greater heights than Samson. He became a leader in Israel while yet in his youth. He was the star of his day, idolized by every home and heart. Oh, how I wish the story ended here. But it does not. He allowed worldliness and sin to enter his life, and started on the downward road that ended in disgrace, degradation, defeat, and death.

God tells us the whole truth about Samson. He does not cover up even for His chosen children. He tells us the sad, sordid, sickening story of Samson's sin as a warning to others. The story illustrates what worldliness and sin will do for me, and for you, dear reader. Samson, who once soared to staggering heights, sank to dismal depths as a result of backsliding. Through obedience to God he was a victor; disobedience made him a victim. He was an overcomer while he was pure; pollution caused him to be overcome. He was a mighty conqueror while he was clean; he was conquered when he became morally unclean. Before he became worldly he was a defeater. After he became worldly he was defeated.

I am sure that everyone is familiar with the facts about Samson's downfall. If not, read the sixteenth chapter of Judges, and you will learn how he flirted with an harlot until he lost his purity, his hair, his power, his eyes, his glory, and ended his life as a suicide. I'll seek to unfold the story to you as I tell you the truths God has laid upon my heart in this message.

Samson's sins illustrate three eternal truths concerning worldliness and sin. They illustrate:

(1) The Evolution of Sin.

(2) The Inevitable Outcry of Sin.

(3) The End of Sin.

I. The Evolution of Sin

Worldliness, sin and backsliding are evolutionary. That is, sin begins as a small thing that may not even seem to be sin, but continues until it becomes a consuming flame. The theory of evolution is that all life began as a small cell and has evolved and changed and grown until we have our present order of life, with the monkeys being a little lower than man. Personally, I don't believe this so-called scientific hypothesis. If you want to believe in evolution, I have no time to argue with you. I've always said that people should know their relatives better than I know them; therefore, if you know that your great, great, great grandfather was a baboon, I don't suppose I should argue with you about it. But, brother, my ancestors did not hang by the tail! My tribe was made in the image of God, just like the Bible says.

The theory of evolution can serve to illustrate how sin works. It starts off as a small, almost invisible, seemingly innocent thing, but continues to grow. Herein lies the danger of worldliness and sin. It is often not recognized until it has almost ruined us.

Samson's sin was like this. He did not go to the harlot's house as the first act of his backsliding. His fall was gradual.

He began to slip when he was married to that Philistine girl. Thirty young men had been invited to be his guests at his wedding feast. He became "smart" and used the wisdom God had given him to gamble. The story is given in Judges 14:12-14:

"And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle."

When they could not unfold the riddle, they took Samson's wife aside and threatened her unless she told them the riddle:

"And it came to pass on the (Continued on page 10)

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Editor's Notes

(Continued from page 8)

reservation of a room in a Christian home, saying exactly when you will arrive, who will be with you, how long you will stay, for any particular conference mentioned here, will be sent at once to the entertainment committee chairman in the city named. Hurry!

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A Tragic Story of Sin

(Continued from page 9)

seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy Father's house with fire: have ye called us to take that we have? is it not so?

Samson's wife double-crossed him and begged him to tell her the riddle. She accused him of not loving her because he had not told her all of his secrets. What married man has not heard that?

Samson said unto her, "Behold, I have not told it my father and mother, and shall I tell it thee?" He had not had much experience with women, or he would not have said that! She turned on the greatest water power known to man, A WOMAN'S TEARS, and began to cry. You know the outcome: HE TOLD HER ALL. She immediately revealed the secret to the other men.

On the final day of the feast the thirty young men with whom Samson had waged the bet told him the riddle. In a very uncouth way he replied, "If ye had not plowed with my heifer, ye had not found out my riddle" (Judges 14:18). I would not advise any man to call his wife a "heifer." Nor would I advise any woman to double-cross her husband.

Samson slew thirty Philistines, took their garments and paid off his bet. He ran off and left his wife with her father.

When he cooled off, he decided that his wife was not too bad and that he would return to live with her. When he started into her bedroom, her father would not allow him to enter. When Samson demanded his rights, the father told him that he did not think he was going to return, so he gave her to the one who had acted as "best man at the wedding" (See Judges 14:20; 15:1, 2). This made Samson so angry at the Philistines that he decided to impoverish them by burning their harvest. Judges 15:4, 5 records the story thus:

"And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives."

Those foxes trying to get loose from each other must have created some consternation! Someone has said that this is the first record of "tail lights" in history!

Samson continued on the downward trail. We are told that he went to a harlot's house. Finally, he fell in love with Delilah, who was no doubt a trashy harlot. When the lords of the Philistines learned that he was in love with Delilah, they offered her eleven hundred pieces of silver if she would find out the source of his strength.

The various episodes in the flirtation between Samson and Delilah give us a perfect illustration of the evolution of sin. Satan so blinded Samson that he did not seem to recognize the real danger of his temptation. He may not have realized that Delilah was trying to seduce him at all. He was just "having a little fun." When Delilah asked the source of his strength, he should have told her it was none of her business and left her, never to return. But, in-

stead he began to flirt with her:

"And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man."—Judges 16:6, 7.

I can hear the old temptress saying, "Samson, let's play hands. I've always enjoyed playing hands with the men." Like many others, he soon learned that playing hands involved more entanglements than it was suppose to, for she bound him with green withs.

When the Philistines rushed in to kill Samson, he broke loose as if he had been tied with strings and slew them. This should have taught him that Delilah was after his very life. But, sin is blinding and old Samson went back to flirt with this trashy woman again.

Note that the second temptation was similar to the first. The second time Samson said, "If I am bound with new ropes, then I shall be weak, and be as another man" (Judges 16:11, 12). Again the Philistines rushed in to kill Samson and again God gave him the power to defend himself. Surely, if he had any sense at all he would never go back to see Delilah again. But sin not only blinds a man; it makes him "dumb." When Delilah begged again to know the source of Samson's power, he came a little closer to the real truth:

"And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web."—Judges 16:13, 14.

Surely, surely if Samson has a brain the size of a pin head he will now stay away from that gal! But he did not. When Satan once gets a person to take the first step on the downward trail, he usually gets him to take the second, and the third, and on until he has ruined him. Delilah and Samson kept flirting until he told her his secret and she robbed him of his power. Perhaps it was after a petting party when Samson was intoxicated with lust, and the brakes were gone from his conscience...

"That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man."—Judges 16:17.

When Delilah saw that Samson had finally told her the real source of his strength, she called for the Philistine barbers, and then got Samson to sleep upon her knees. While he slept, they cut off the seven locks of his hair—the locks that sealed the pledge of his purity. Samson got his hair cut in the Devil's barber shop, lost his power. And, my friends, any time you put your head in a woman's lap other than your mother, wife or sister, you, too, are liable to get your hair cut in Satan's barber shop!

When that old hussy Delilah robbed Samson of his secret and his power, she began to torment him. She had been making love; now she makes fun of him. She had been "stroking him" gently; now she strikes him boldly.

Can't you see how sin was "evolutionary" in the life of Samson? First, he made a little, seemingly innocent bet. This resulted in more serious sin to "pay off" his sin of gambling. Then he started going to the harlot's house. Then he fell in love with a trashy woman who must have been a harlot.

From then on his downfall was gradual but fast. He flirted about his power, the power that he should have guarded by purity instead of losing by pollution. Closer and closer he came to the source of his strength and the loss of his power as the flirtation continued. Finally, Satan led him to reveal all, surrender all, lose all. This is ever the way sin works. It begins as a seemingly small thing, and gradually increases until it ruins.

Illustrated by a True Story

This fact about sin is illustrated by a story which I have read somewhere. Many years ago workers were loading cotton into a ship in New Orleans. The sun was shining till a light mist of rain fell. The workmen continued to pack the cotton into the ship. When the ship was loaded she sailed across the gulf toward her destination. In mid-ocean a fire broke out. An investigation revealed that it was caused by spontaneous combustion. The mist had fallen upon the cotton, which in turn was packed into the ship while warm from the heat of the sun. It became hotter and hotter until it broke into flames.

This is the way of sin. A vulgar scene from some movies, or TV program, or magazine causes a wrong thought to enter the mind. This thought becomes a desire, and this desire creates lust. When the lust is ended it brings forth actual, overt sin and ruin.

If the Devil presented sin in all of its ugly, terrible, full-grown finality, few people would be led astray by it. No young man would even start drinking if Satan said, "Young man, do you see that old sot drunkard wallowing in the mud, covered with vomit and flies? His old mother would be ashamed to call him her son. I'm going to make you like that bum."

But the Devil never tells the truth. He leads young men to believe that it is smart to drink a little. He holds up so-called outstanding men who drink and leads him to believe that it is smart to drink a little. The fellow starts with cocktails, beers, and small drinks. So often he does not end there, for he becomes a drunkard, an alcoholic, a wreck, an outcast to his family, society, and God.

If the Devil told young women the truth about sin, few would ever lose their virtue. None would allow the first privilege with her body if Satan said, "Do you see that woman who can be coddled by any Tom, Dick, or Harry who comes along? That woman, who is the talk of the town? Her own family is ashamed of her. She is to be a mother out of wedlock. Her body is rotten with disease. Her laugh is loud, but her heart is heavy. I want you to allow the boys to kiss and pet you, and before I'm done with you, I'll make you like that brokenhearted woman."

The old liar does not tell girls the truth. He tries to get young women to believe that there is nothing wrong with a little petting and free love. He even tells them that he would never have them to go the limit of lust. But when the young lady starts down the road of questionable conduct, she soon finds that it is "greased with lightning," and she slips fast into shocking sins.

It is because of this deception of sin that I am against many of the modern amusements that might be classed as little more than worldliness, even by some preachers.

Modern petting leads to lust and adultery because of the "evolution" of sin. Because I have dealt with the danger of this sin in my recent book entitled, *I ACCUSE KINSEY*, I wish to quote from it here:

The Danger of Petting

I fear that the Kinsey reports will lead many to "go the limit" in petting. He would have you believe that there is no danger, but rather many advantages in promiscuous petting. Either Kinsey is wrong or Jesus is wrong. Personally, I'll take my stand with Christ, who said:

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28.)

There can be no doubt but that petting leads to lust and sinful desires. Kinsey found this to be true with his subjects. Those who petted were aroused sexually. This is true with almost all men and women. Sixty-eight per cent of the women who confessed in my sex survey that they petted before marriage admitted that it had led to sex arousal. Twenty-two and five tenths per cent of those who petted said that it had led to actual orgasm. Forty-two and three tenths per cent of those who petted said that it had led them to commit fornication. In the light of these facts and confessions, there can be no doubt but that petting leads to lust and fornication in the heart, if not to the actual act itself. Therefore, it is a terrible sin.

Dr. John R. Rice has written a timely booklet on *Courtship and the Dangers of Petting*. He has the following to say about the sin of petting:

"Here we are plainly told that certain privileges of petting are for the married couple only and nobody else. 'Rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love,' says the Lord. Such intimacies are reserved for the husband and wife. Otherwise they are likely to lead to adultery and bring the curse of God.

"In Deuteronomy 22:28, 29 God's Word gives the punishment that shall be meted out in this particular case of adultery.

"If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days."

"But hardly noticeable in this King James translation of the Bible is an indication that petting, or for a man to handle the body of a woman, precedes and often leads to adultery. The Hebrew word *taphas*, which is here translated 'lay hold on,' is translated once 'to hold,' three times is translated 'to catch,' and eight times it is translated 'handle.' And the 'handling' would naturally lead to adultery, as this verse indicates.

"Another striking provision of the Mosaic law is given in Deuteronomy 25:11-12, which says:

"When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity her."

"Could there be any stronger evidence of the danger and wickedness of men and women outside of wedlock taking liberties with each other's bodies?"

Again I would like to quote from my book on *Whom Should You Marry to Be Happily Married?* In the chapter on "Seven Don'ts for Those Planning Marriage" is the following appeal to young people to abstain from the sin of petting:

"IV. Don't Marry for Sexual Satisfaction

"I frankly fear that a large percentage of the marriages today are based on biological urges. The sex side of marriage is very important, but marriages based on sex seldom last. It is often hard to distinguish between sex attraction and real

love. Herein lies one of the big dangers of the familiarity between the sexes seen on every hand in this modern age. Hollywood has taught the youth of America how to pet passionately. The majority of young people are petting each other as if they were celebrating a honeymoon. It is impossible for normal people to be in each others embrace and to kiss as youngsters do today without sex desire being aroused. This evil practice makes adulterers and adulteresses in heart of those indulging in it. Jesus declared that, 'whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart' (Matt. 5:28).

"Aside from the fact that petting makes a boy and girl adulterers in the heart, it causes them to become infatuated with each other physically. Because of this sex desire toward each other, the couple falsely supposes that they are in love. They feel that they cannot live without each other, hence they ought to get married. The truth is that they have stimulated each other sexually so that their baser natures are crying for satisfaction. Yes—they think they cannot live without each other, but it is only sex satisfaction which they crave so much. After marriage, when this phase of life becomes secondary they will find that they have little in common, hence their marriage will be a most unhappy one.

"It would break your heart if I were to tell you of the many lives blasted as a result of petting. Young people, let me urge you not to indulge in this sinful practice. Will you please read carefully the following paragraph written by a newspaper columnist noted for her sophistication. In her column for girls she says:

"If Murmurous is the most beautiful word in the English language, as has been decided by a London authority... certainly the ugliest, cheapest, and most vulgar word is 'necking.' Doesn't the very sight of that word in print give you a nauseous feeling? If you are sensitive to words, it does. And so does the silly word 'petting'.... That simply cannot be idealized, even by adding soft music and moonlight... It is cheerfully and meekly accepting the scraps from the table of a man's affections. It is admitting that you are delighted to be 'anybody's darling' for the evening or the week-end party. It is accepting a 'hand-out' instead of demanding an engraved invitation to the love feast. It is giving yourself away like a premium or a tobacco coupon... It is not clever nor beautiful... It is just sloppy and childish—and cheap!... It is just the sport of cheap sports!"

"Let me issue this word of caution to any young person who may be reading these lines: If you are indulging in promiscuous petting with the one with whom you suppose you are in love, you have two strikes against you in your effort to be positive that you are in love with each other. This physical attraction is apt to be deceiving. Pray God to help you to overcome it so that in the clear sunlight of purity you will be able to determine the genuineness of your love. You will be abundantly rewarded in abounding happiness for years to come for surrendering these pleasures of sin for a season."

The Modern Dance

The modern dance is another incubator of lust and sin. It is nothing less than petting to seductive music. Since even a large percentage of women confess that petting leads them to lust, and since dancing is petting to music, then dancing leads to lust and sin.

(Continued on page 11)

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A Tragic Story of Sin

(Continued from page 10)

This is the testimony of those who have danced and of those who are in position to know the most about the danger of dancing. This is the testimony of dance band leaders.

Some years ago I was conducting a city-wide revival in Orlando, Florida, my home town. Hubert Beasley and his wife came to a service one night through curiosity. He had owned a dance band for many years, and at that time was playing nightly at the Cabana Club, one of the prominent night spots of our city. God convicted and saved Hubert and his wife. He forsook the dance band and came clean for God.

I asked Hubert and Inez to tell me the real truth about dancing. I believe that if anyone on earth should know the truth, those who had played for thousands of dances over a period of eighteen years should know. In no uncertain words both of them declared that they knew that the dance was based on lust and sex appeal, and that they had seen many, many cases where it led to adultery. Hubert cited many examples to prove his point. He said that even as an unsaved man he often became angry when he saw how some fellow was leading a girl to the point of yielding her virtue through the dance.

It seems to me that anyone who stops to think would realize that dancing leads to lust and sin. It is impossible for a normal man to take a woman into his arms and go through the suggestive movements, swinging and swaying, of the modern dance without having it to create sex desire, sooner or later. Jesus declares that this lust is sin. It may be possible for some women to do so, but according to the testimony of thousands of them they were led to fornication through the dance. To say the least, it tears down modesty and removes the barriers that God has placed as a safeguard between the sexes. Everyone who wants to remain pure should shun the dance as they would a rattlesnake.

Many Movies

I firmly believe that the majority of these shows out of "hollywood" are incubators of hell, and lead millions into sin. Many young people learn to pet passionately through scenes from the silver screen. The majority of the movies are based on drinking, adultery, dancing, and gangsterism. When people have as the ideals of their lives movie stars whose lives are little better than those of harlots and whoremongers, they are bound to tend to become like their ideals. I firmly believe this has had more to do with the moral downfall of America than anything else.

I imagine someone is saying, "But Daniels, aren't there some good movies?" I answer, "Yes, there are many good, uplifting films produced in Hollywood. There is also some good toast in the swill barrel, but, brother, you are liable to get grease on your mustache when you go in after it. I'd advise you not to get your bread from such a questionable place as the slop bucket. Likewise, you are apt to get "your moral mustache" dirty when you go to the modern theatre.

Social Drinking

Another sin that even some so-called Christians engage in is social drinking. A minister told me

recently that when the ministerial association of a certain city decided to put on a fight against drinking, a certain pastor opposed the move. When he was voted down, he walked out of the meeting. We have come to a sad day when Christian leaders fail to realize that social drinking leads to drunkenness and ruin. The wisest of all men, Solomon, in Proverbs 23:31, tells us not to look upon wine when it moveth itself aright—when it is intoxicating. This is the only way to handle booze—give it wide berth. Stay away from it. Leave it alone. Shun it like a rattlesnake. Of all the sins that are "evolutionary" and dangerous because of it, drinking is the worst. I am sure that no drunkard intended to become a drunkard. He was only going to be a good sport or sociable. My friend, heed God's Word and LOOK NOT UPON intoxicants in any form.

If time permitted I could give many other of the modern amusements that lead people into sin. I must leave this point, but before I do, let me again stress the fact that the danger of sin is the fact that it is "evolutionary," and that Satan never presents sin as it really is. If you don't want to be led astray by sin you must stop it ere it starts. Like cancer, it must be detected and removed in its early stages, or little can be done to prevent it from wrecking your life.

Not only does the story of Samson illustrate the "evolution" of sin, but it also illustrates...

II. The Inevitable Outcry of Sin

Samson thought he could sin and get by. Had he known his sin would be found out and exposed to the world for ages to come, I doubt if he would even have flirted with Delilah. Satan tells everyone whom he seeks to seduce that they can sin and never be found out. Don't you dare believe this lie, my friend. The Bible declares that our sins will always inevitably cry out. "Be sure your sins will find you out" is God's warning. Again He says,

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. 6:7.

Every newspaper is filled with illustrations proving the inevitable outcry of sin. Many of my readers will recall one such illustration that appeared in the newspapers some three years ago. Eleven years prior to the release of the story in the papers a woman gave birth to a child out of wedlock.

She hid the baby in an abandoned room of her home and kept the boy there for eleven years. Perhaps at first she meant to keep him there for only a day or two, until she could find some way to hide her sin permanently. But days became weeks, and months, and years.

I am sure that she was tormented day and night during those eleven years. No doubt she awoke at night and cried out, "O God, my baby, my baby! How can I suffer to keep him shut away from the world; yet I can't allow my sin to become known. Oh, the few minutes of pleasure that I received from that sin of adultery were not worth all the heartache and heartbreak which I have suffered for these years."

No doubt her sin haunted her as she walked the street shopping. She never got away from the rattling of the bones of this skeleton in her closet. By day and night she was haunted with the thought, "Suppose my boy gets out and my friends find out about my sin? Oh, what a fool I was to think there is abiding happiness in the lust of the flesh."

Her Sin Was Found Out

She lived in tormenting fear for eleven years, then it happened! While she was away from home shopping one afternoon the child got out of the room some way and went out into the alley to play with other children. The police saw his long hair, and the ragged, discarded women's clothing in which the mother had kept him dressed. They knew there was foul play somewhere and took him

into custody and only a few hours later the whole world knew about this woman's sin. She had hidden it for eleven years, but at last it cried out. She learned of the inevitable outcry of sin as did Samson.

My friend, it is impossible for any of us to get into worldliness and sin and not get caught sooner or later—usually sooner than we expected. If everyone believed this, there would be fewer allowing Satan to tempt them into sin. If some of my readers believed this truth, they would beg God to deliver them from some of the worldliness and sin of their lives.

Suppose, dear reader, that every sin you have committed for the past year were put on the front page of your daily newspaper for all of your family and neighbors to see. Suppose a large silver screen were stretched across the sky, and some mighty movie projector should throw all the scenes from your sinful thoughts, desires, and habits of the past on the screen for all of your town to see. If this should happen, some of you would leave town, never to return. You could not face your family and friends again knowing that

they knew of your secret sins. And yet, my friend, a worse thing will happen one day. Your sins will inevitably cry out against you. You cannot keep them hidden.

If you continue in your disobedience to God, your sins will be exposed and you will be ashamed, disgraced, degraded. I beg you to return from your sins now before your life is ruined by the inevitable outcry of sin. No person has ever been able to win the game of sin. When the Devil has used you, he will then expose and ruin you.

Samson's sin also illustrates,

III. The Tragic End of Sin

Satan says to all who will listen, "The end of sin is happiness." God says, "The way of the transgressor is hard." Samson learned the reality of this truth the hard way. He may have had a few thrills along the way, but his gladness turned to sadness because of his sin.

The Bible declares that "the wages of sin is death." It is indeed death—death to happiness; death to health; death to the soul; death to wealth; death to character; death to reputation;

death to everything it touches.


My friend, before you listen to old Lucifer as he entices you to worldliness and sin, REMEMBER SAMSON. Think of the end of his sin. You know the story. As God had warned, he indeed did reap corruption in disgrace, degradation, and death. What a pitiful sight was Samson—blind, bald (shaven), grinding in the prison house. He who was once the star of his day was stalking around a mill grinding the enemy's grain.

He had sown to the flesh and he reaped corruption. So shall it ever be with everyone who plays with sin. My friend, you may be saved from the eternal penalty of sin by the blood of Jesus, but you cannot escape the present-day consequences of worldliness and sin. If you sow to the flesh, you will reap corruption. The Bible says so! Everyone who has tried it says so!

Bud Robinson, noted Nazarene preacher, is reported to have said: "If you set buzzard eggs you won't hatch out spring chickens; you'll hatch vultures." How true! There is no escape from this fact.

I recall a true story that illus-

(Continued on page 12)



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News Notes

Graham Group Gets Moody-Sankey Organ

MINNEAPOLIS, Minn.—The small organ on which the gospel hymn, "The Ninety and Nine," was composed in Edinburgh, Scotland, some 85 years ago, has been brought to the international headquarters of the Billy Graham Evangelistic Association here.

The organ figured in British evangelistic campaigns of two earlier evangelists, the late Dwight L. Moody and the late Ira D. Sankey. They took the Mason & Hamlin instrument with them from the United States and used it at all their meetings in Britain.

One day, while in Edinburgh, Moody laid the words of a poem, "The Ninety and Nine," on the organ at which Sankey was seated and said, "Give me a tune that will go with them."

Sankey did so, and the tune composed at that time has been since sung by millions at religious meetings and services around the world.

Last spring when George Wilson, secretary-treasurer of the Graham association, was in Edinburgh with Dr. Graham, he visited Carruber's Close mission where the organ has been used at nightly meetings since the Moody-Sankey meetings.

The mission, next to the John Knox House in Edinburgh, was in a rundown condition and Mr. Wilson made a contribution toward its rehabilitation. In gratitude, the mission presented him with the organ for the Graham headquarters in Minneapolis.

The Fourth International Student Missionary Convention, scheduled for the week after Christmas, December 27—January 1, at the University of Illinois at Urbana, is expected to attract 1600 Christian students from universities, Bible Institutes, and seminaries in the United States, Canada, and from abroad. The gathering is being sponsored jointly by Inter-Varsity Christian Fellowship, Foreign Missions Fellowship, and the Nurses Christian

(Continued on page 12)

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A Tragic Story of Sin

(Continued from page 11)

trates this truth. It is said that two farmers in Kentucky "fell out" with each other. One of them had carefully kept Johnson grass out of his fields. (You know that it is almost impossible to rid a field of this malignant grass once it gets a good start.) A mischievous son of one of the farmers took a peck of Johnson grass seed and scattered it over a forty acre field one dark night.

No one knew who did it, except God. In due time the feud was settled and the neighbors became friends. The boy who planted the seed fell in love with his neighbor's daughter and married her.

When her parents died and the administrator came to divide the estate, God, knowing who planted the irritating grass, saw that this boy was given the forty-acre field he had planted. The last he heard from him, he was still digging grass! And so it is with sin in the end.

"Preacher, Tell Them About Me"

The tragic end of sin was indelibly impressed upon me some years ago by a true story told by the pastor of a prominent church in a university town. This minister was passing along the street one day when a young man, with a body horrible to behold, called to him from the window of a room. When the pastor came near he said:

"Preacher, I want you to tell young people about me. Some years ago I was a football star on the team here at the university.

When we went out to play games we were given receptions. At one of the dances I met a girl who suggested that we sit out one of the dances. That night I contracted a disease that has wrecked my body. Look at me now. I'm fit for nothing. Tell young people that they can't sin against God and get by. Tell them about me—a young man with a great future, now ruined forever by one night of sin!"

This story calls to mind a poem by Ella Wheeler Wilcox which has a timely message here:

THE PRICE HE PAID

*I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons had to say;
I didn't believe in a God
That gave us blood like fire,
Then flings us into a hell because
We answer the call of desire.*

*And I said, "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot pay his bill,
And there is no place called Hell;
And Heaven is only a truth,
When a man has his way with a maid,
In the fresh, keen hour of youth.*

*"And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice,
And women and preachers smiled
on them*

*As long as they paid the price.
So I had my joy of life;
I went the pace of the town;
And I then took me a wife
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home,
And a brood of girls and boys.*

*I married a girl with health
And virtue and spotless fame,
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin.
My deal with the Devil was all
cleaned up
And the last bill handed in.*

*She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild,
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore,
And his mother was left a wreck.
It was so she settled my score.*

*I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes un-
born,*

*God tells us what we must do
to be saved from sin in Acts 16:30,
31: "...Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...."*

If you are a Christian, but have drifted into worldliness and sin, God will forgive if you will turn from sins in repentance. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—I John 1:9.

By the sins of their fathers scarred.

Space will not permit me to catalog all of the tragic results of worldliness and sin. If you will think for one minute about the various Bible characters—even God's men—who played with sin, you will know what it will do for you if you play with it. Lot's backsliding brought ruin to an entire city, ruined his family, caused his daughters to commit sodomy with their father. He became the father—while drunk—of sons by his own daughters, sons whose posterity had been a curse to humanity. His soul was saved, but his influence and life were ruined.

David's backsliding brought heartache to him as long as he lived. His baby died. His son by one wife raped a daughter by another wife. One son slew another son. Absalom double-crossed him and tried to take the throne from him.

Sin caused Samson to lose his "heavyweight" title. God's giant became as weak as other men. God forsook him, as far as unusual blessing and power were concerned. He cannot long bless anyone who plays with the sin that caused the death of His Son.

Death Because of Sin

The Bible teaches that one of the ends of sin, even for Christians, is physical sickness and death. Paul warned the Corinthian saints that because of their sin of improperly observing the Lord's Supper, God had to punish them. "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30).

Yes, sir, God sometimes takes a saint home rather than leave him in the world to dishonor Him by disobedience. I could cite to you dozens of cases where it seems evident that God allowed death to come as the result of sin. Samson is a sufficient example.

Time will not permit me to continue. I trust that the facts I have presented about the "evolution" of sin, the outcry of sin, and the end of sin will cause you to cry unto God for deliverance from even the appearance of evil. If you have fallen into serious sin, I want to assure you that God will forgive you if you will come to Him in true repentance.

If you are not a Christian, you can be saved from the eternal penalty of sin and the power of sin over your life by accepting Christ as your Saviour. God tells us in Isaiah 53 that we have all sinned, that Christ has suffered, and we can be saved.

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid upon him the iniquity of us all...he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5, 6.

God tells us what we must do to be saved from sin in Acts 16:30, 31: "...Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...."

If you are a Christian, but have drifted into worldliness and sin, God will forgive if you will turn from sins in repentance. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—I John 1:9.

God Gave Samson Another Chance

God's love and forgiveness is illustrated by the fact that He gave Samson another chance. "Howbeit the hair of his head began to grow again after he was shaven" (Judges 16:22).

Even though Samson was marked for death because of his backsliding, he repented and begged God to allow him to slay Philistines while dying. God heard him and allowed him to kill more enemies in death than he had slain while living. Oh, how this illustrates God's grace and forgiveness!

There comes to my mind at this time a true story demonstrating God's longing to have sinners repent and return to Him. Some years ago Dr. Charles Ball spent a few days in my home. He told me the following story of an experience he had while at the

Eastern Baptist Theological Seminary, of Philadelphia, Pennsylvania.

A True Illustration

One Sunday afternoon he and an old timer of that area went for a walk down Spring Garden Street. His friend stopped in front of an old palatial home, and said:

"Dr. Ball, I want to tell you a story you will never forget about a rich man and his wife and daughter who lived in that home many years ago. The father and mother belonged to the church on the corner. The daughter did not belong but she sang in the choir. She wanted to learn to dance and enter society, but her father would not permit it. When he died, she prevailed upon her mother and started dancing. Soon after she stopped singing in the choir. She attended church but sat farther and farther back in the auditorium. Finally she stopped attending church. Then she started staying out late at night. Then she would stay out all night. Finally, she did not come home at all. Her mother sought to find her, but was unable to do so. It was whispered that she was living as a harlot in a red light district.

"Five years went by and she lay dying in a cheap room with gaudy surroundings. Two of her pals in sin were with her.

"She called them to her bedside and said, 'Girls, I have been a fool. I was happy when I sang in the church and lived right. I don't know why I let the Devil get me into this life of sin. I want to go home and beg my mother's forgiveness and die in my own bed. Call a taxi!'

"This meant two horses hitched to a surrey in those days. They called one, put Mary into the carriage and drove to her home. As they came to the front of the house they could see a big light burning in the hall of the home. When Mary saw the light she fainted. They thought she would die before they could get her into the house.

"They lifted her from the carriage, hurried down the cobblestone walk, put her on the porch and ran away. The mother and her servants heard the noise and investigated. They placed Mary in a bed and called a doctor. He found that she was suffering from venereal diseases. He gave her a sedative and asked to be called when she became conscious again.

"The mother sat all night beside her bed, weeping, praying, and kissing her. Finally, the next morning about nine o'clock Mary opened her eyes. When she saw her mother she sobbed, 'Mother, please forgive me. I don't know why I let the Devil lead me astray. Please forgive me!'

"Of course I forgive you darling,' the mother cried, 'I am so happy to have you home again!'

"But Mother, why was the big light burning in the hall last night? I remember that it was kept burning when father died. I thought that you had died and that I would not get to ask you to forgive me or to see you again."

"Mary, my dear, I had that light placed in the hall the night after you went away and have kept it burning every night since. I hoped that you would come along some night and see that light, and know that mother loved you still and wanted you home."

When I heard that story from Dr. Ball, hot tears stained my face. I said, "I am the prodigal son who sinned against God. He has kept the lights burning in the halls of Heaven waiting for me to repent and come home."

My friend, the lights are shining in the halls of Heaven for you this moment. If you will repent of your sin, regardless of how awful and black it is, He will forgive you, save you, cleanse you, and give you a home in Heaven.

May God help you to repent of your sin and trust Christ to save you this moment. Then, ask God to enable you to live a pure, clean life that will honor Him and bring happiness to you and yours forever.

News Notes

(Continued from page 11)

Fellowship. Theme will be "Changing World, Changeless Christ."

Further particulars may be obtained from: The Missionary Secretary, Inter-Varsity Christian Fellowship, 1444 North Astor, Chicago 10, Illinois.

How They Prayed

George Whitefield, the famous English evangelist, said: "O Lord, give me souls, or take my soul!"

Henry Martyn, a missionary, cried as he knelt on India's coral strands: "Here let me burn out for God."

David Brainerd, missionary to the North American Indians, declared: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be thine forever. Lord, I desire nothing else; I desire nothing more." The last words in his diary, written seven days before he died, were: "Oh, come Lord Jesus, come quickly. Amen."

Thomas a Kempis said: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set it where Thou wilt and deal with me in all things as Thou wilt."

Dwight L. Moody implored: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Martin Luther prayed thus on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

John McKenzie prayed thus when as a young missionary candidate he knelt on the banks of the Lössie: "O Lord, send me to the darkest spot on earth."

Praying Hyde, a missionary in India, pleaded: "Father, give me these souls, or I die."

—Defender.

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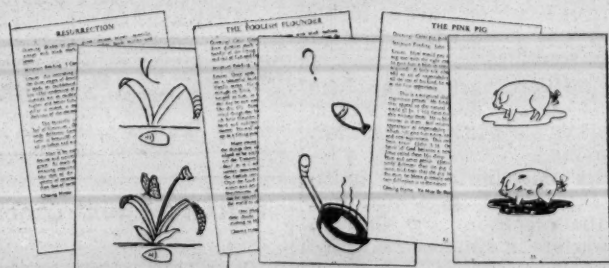
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